

REFORMED CHURCH MESSENGER



Mrs. Ellen J. Cessna

Bedford, Pa. (Photo taken on her 85th birthday, in 1912.) Born June 8, 1827.

FOR more than seventy-five years a reader of the REFORMED CHURCH MESSENGER—this is a matter of honest pride with Mrs. Cessna, one of our best friends, who remains in good health, keenly interested in all the activities of the Church. Though unable, because of failing sight, to read the MESSENGER now, she would count that week lost in which someone did not read to her from the paper of her beloved Church.* May God continue to bless her with ever-increasing spiritual joy and peace !

Pupils in our
Ziemer Memorial
Girls' School,
Yochow City,
Hunan, China



PHILADELPHIA, JANUARY 30, 1919

WAR EMERGENCY CAMPAIGN

OF THE

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February 2 to 9, 1919

THE WAR EMERGENCY BUDGET

The Committee has discussed in detail each of the items of the following budget and believes that they represent the very least amount that we can assume consistent with self-respect.

For reconstruction work of Protestant churches of France and Belgium.....	\$75,000.00
For General War-time Commission of the Federal Council of the Churches of Christ in America and American Bible Society.....	10,000.00
For the National Service Commission of the Reformed Church in the United States.....	25,000.00
Total.....	\$110,000.00

HOW TO RAISE IT

It is an Emergency Fund. Raise it as you would something out of the ordinary. To raise it will require large gifts. A special collection will not put your congregation "over the top."

Appoint a group of canvassers. Send them out by twos. Be careful not to put this in competition with any of the regular benevolent causes. It is in a class by itself appealing to the charitable, patriotic and religious impulses of our people.

A quota has been assigned to each congregation. Cash and pledges should be taken so as to make sure to go "over the top."

The War Emergency Campaign of Some Other Denominations

Baptist	\$300,000	February, 1919
Methodist Episcopal	\$2,000,000	May, 1919
Presbyterian	\$1,750,000	April, 1919
Protestant Episcopal	\$250,000	February, 1919
Lutheran	\$500,000	February, 1919
Reformed in America (Dutch)	\$75,000	February, 1919

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Reformed Church - Messenger -

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The MESSENGER welcomes all news of the Reformed Church and all ideas and suggestions helpful to Christian life and service, from Pastors, Stated Clerks of Classes, members of Consistories, officers of Church Societies or other responsible contributors. The signature of the writer is required in all cases. The MESSENGER does not assume responsibility for the views expressed in contributed articles. **ADVERTISING RATE:** Ten cents per Agate Line each Insertion. \$1.40 per Inch each Insertion. (Fourteen lines to an inch.) **Special Notices,** set solid, double the price of display per counted line. Reading Notices, leaded, three times the price of display per counted line. Address all communications about advertising to THE RELIGIOUS PRESS ASSOCIATION, 800-3 Witherspoon Building, Philadelphia, Pa. Entered at the Postoffice at Philadelphia, Pa., as second-class matter, January 13th, 1902.

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NEWS IN BRIEF

America Must Continue to Feed a Large Part of the World. Don't Waste Food!

An Eastern Synod pastor writes: "It is a source of genuine pleasure and of lasting good to drink from such an inspiring fountain as the 'Messenger' affords."

Rev. A. M. Billman, formerly Chaplain of the Tank Corps at Camp Dix, preached last Sunday in Trinity Church, New Bloomfield, Pa., Rev. J. Thomas Fox, pastor.

In the Wilhelm Charge, Somerset Classis, Rev. L. N. Wilson, pastor, St. Paul's Church gave a Christmas offering of \$50 for St. Paul's Orphans' Home, and St. John's Church gave \$21.

When the Y. W. C. A. Secretary goes to Russia for work, it is with the understanding that she will remain there three years without coming back. It takes some heroism to do that in these days, though a busy world has not stopped long enough to give it recognition.

The Landisburg Charge, Carlisle Classis, Rev. Seward R. Kresge, pastor, gave a Christmas offering of \$103 for Hoffman Orphanage. Rev. S. T. Wagner, administered the Communion in St. John's Church, Elliottsburg, Pa., on January 19, the pastor being ill. Rev. Mr. Kresge speaks kindly of his appreciation of the "Messenger" and says that 100 copies ought to come into his charge every week.

One of the outstanding features of the annual Congregational Meeting in St. Stephen's Church, Lebanon, January 15, was the surprise given pastor and wife, Rev. and Mrs. E. F. Wiest, D. D., on their return from a fortnight's stay at Paxton. The surprise began with addresses by prominent members of the congregation and concluded with a luncheon in the basement of the Church, prepared by the ladies and attended by 150 members.

Shortly before his death, Pastor Charles Wagner, author of "The Simple Life," declared the German invasion had literally martyred the Protestant communities in France, and said in his heart-rending appeal: "We are sure that our brothers in America will aid us, the descendants of the Huguenots. We shall need their sympathy not only for restoring ruins, but also for revealing to the heart of our people the patriotic duty of our Churches in the glorious awakening we now foresee, for Protestantism will have great services to ren-

der, and the task is too great for our strength alone."

Speaking of the changes in the dining room at Ursinus, the "Ursinus Weekly" says that Freeland Hall has again resumed its former appearance. "No longer is food eaten from aluminum bowls, and no more do the nimble K. P.'s dart hither and thither in quest of 'chow.' On the contrary, the waiters and waitresses now walk sedately about, and even the former members of the S. A. T. C. act in a civilized manner. The Victrola has made its appearance in the dining room, and with so many innovations taking place, the students almost expect that ere long sherbet and finger bowls will be in vogue."

Rev. Charles A. Butz, A. M., of Bethlehem, Pa., has just completed a course of non-resident study at Central University in post-graduate work and was granted the degree of Doctor of Philosophy. His major studies were Ancient Philosophy and Social Science and the minor studies were History of Religion, Psychology of Religion and Church History. Dr. Butz wrote three theses, viz.: "The Evolution of Greek Thought and the Philosophy of Jesus and His Immediate Followers," "Social Ramifications" (including various phases of Social Science as exemplified in modern society), and "The Reformation in Europe." We felicitate this active and studious pastor upon his earnestness and ability.

The Y. W. C. A. is putting a charm string around old Mother Earth's neck, and if you don't know what a charm string is, your education was neglected. The latest buttons on the string and the most unique and interesting are called "International Institutes." They are houses to demonstrate friendship, and the women who pass through the doors are women who do not speak the English language. They go there to learn; and also to learn how to bring up better babies, what to do when Ignace has the croup, or Pierre cuts his finger; how to sew, and how to cook the American way. It is a bit of Americanization that strikes right at the root of things, for it begins with the home.

A Social Club, the "product of a broad age and the promise of one yet broader," has recently been formed among the clergymen of Denver for the purpose of fellowship, mutual benefit and understanding. It has most appropriately named itself the Antithesis Club, for to its dinners and discussions will be brought the contrasting views of Jew and Gentile, Church of England and Church of Rome, as well as the several denominations of the Protestant

faith. Membership has been limited to 15, lest the club become too unwieldy for the intimate discussion of religious and social problems. The Rev. Orrin W. Auman, District Superintendent of the M. E. Church, was elected President, and the Rev. David H. Fouse, of the First Reformed Church, Secretary.

Dr. John R. Mott is a leader who has nothing to conceal, who knows that mistakes could not be avoided, and that in any company of from 6,000 to 8,000 men there are likely to be some black sheep and some individuals unfit and out of place, but who also knows the integrity of purpose and singleness of aim with which the Y. M. C. A. has carried on its vast work without any precedent to guide it or any opportunity for careful preparation. Most of the criticism which has been leveled against the Y. M. C. A. is utterly unjust, and some of the rest of it is unavoidable. But Dr. Mott says: "We must meet that criticism, whether founded or unfounded. We must discover the unfounded in the interest of honesty; we must discover the founded in order to deal with it constructively and make it an aid to the Association in its future policy and methods."

In St. John's Church, Freeland, Pa., Rev. A. O. Bartholomew, pastor, the cantata, "The Uninvited Guest," was admirably rendered on Christmas night by the Juniors, under the supervision of Miss Tarvilla Oswald and her corps of assistants. The Church was crowded. The offering for Bethany Orphans' Home was \$80. The congregation closed the year with all bills paid and a small balance remaining. A greatly appreciated resolution, which was unanimously passed, increased the pastor's salary \$120 per annum. On January 12 the Sunday School gave \$20 for Armenian Relief. The Communion was celebrated January 19; received by reprofession, 1 member. Offering for benevolence, \$85. The congregation uses the duplex system and the Communion offering is looked upon as a special Thank Offering. 63% of the apportionment of \$1,024 is paid; the balance will be paid by Easter. St. John's Church takes pride in enjoying the privilege of paying its apportionment in full each year. Pastor and people are hopeful of going "over the top" in the coming War Emergency Campaign. The splendid spirit pervading the congregational life augurs well for a fruitful Easter season.

NEWS IN BRIEF CONTINUED ON

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Reformed Church - Messenger -

PHILADELPHIA, PA., JANUARY 30, 1919

EDITORIAL

SWATTING THE CHURCH

Dean Hodges, writing recently in "The Churchman" about the criticism and correction of the righteous—within friendly limits, refers to a passage in the Psalms which he calls one of the rare places in which a gleam of humor shines upon the solemn pages: "Let the righteous smite me friendly and reprove me, but let not their precious balms break my head." "This," he says, "is what the schoolboy had in mind who described an interview with the master: 'I was sorry at first, but he rubbed it in so hard that after awhile I didn't care what he said.'" In a recent book by Upton Sinclair, entitled, "The Profits of Religion," the author himself indicates with fair accuracy what sort of a book it is, when he speaks of "romping down the vista of the ages, swatting every venerable head that showed itself." Dean Hodges properly remarks that such playing with tragic facts, such pointing out of weaknesses with derisive laughter, makes one question the sincerity of the critic and suspect that what he chiefly cares for is not the reform of the offender, but the clapping of the hard palms of the lookers-on. "It is like having a lark with the Germans in the streets of a devastated town."

We confess that it was with somewhat the same feeling that we came away from an article in "The New Republic" on the subject, "Can Christianity Tolerate the Church?" We remember that pregnant proverb of Scripture: "Faithful are the wounds of a friend; but the kisses of an enemy are deceitful;" and we should not like to venture to suggest that Dr. Joseph Ernest McAfee is not a friend, but the cocksure way in which he takes for granted that an official Christian Church by its very nature must be un-Christian, does not altogether woo us with its winsomeness into allegiance to his contention that our religious institutions must be brought under community control. We may be able to agree with him when he says: "Christianity is a spirit and can express itself through any social institution not inimical to its genius. That institution is Christian which expresses the Christian spirit and whose program realizes a Christian purpose. No other is Christian, indeed, however spangled with Christian labels it may be." Dr. McAfee agrees that there may be Christian grocery stores, a Christian State, Christian industrial corporations, and individual Christians, but in spite of this he considers the Christian Church an anomaly, a contradiction in terms, an impossibility. "The very officiousness of its professions compromises it and has prepared," he says, "a sophisticated American public for just what is discovered in the conventional Church—much asseveration of Christian claims and little practice of the wholesome and whole-hearted brotherhood which is the soul of both democracy and the Christian tradition."

Criticism of this sort is so general and comes from such sources that it will not pay us to underestimate its force. Dr. Percy DeArmer, of Oxford, England, ad-

ressing the graduates of the Philadelphia Divinity School, declared the other day: "We need a surgical operation to save Church power. The Church is losing its influence and clergymen of to-day are losing the leadership in religion to such influences as those of the Spiritualists, led by Sir Oliver Lodge, or the novelists, under the lead of H. G. Wells. When men like them talk the people listen, but to the bulk of all the clericals they give no heed at all. We must have a rebirth of our creeds and a revision of the standards toward which we are striving."

And in a recent diatribe, in which he sees the world going awry, largely because of the victory of Prohibition, Colonel Henry Watterson, the Kentucky firebrand, rather contemptuously remarks: "We may dismiss the professional minister of the Gospel as, if not morally a negligible quantity, yet substantially an existent fact, exercising, on account of his matter of course character, a diminished spiritual influence. History, indeed, will attest that the priest has never been a leader in real affairs looking to human progress, but rather a follower of the established order."

Almost in the same breath, the Church is condemned for being too radical and too conservative, too much involved in politics and social concerns, and too little interested in human rights and social reforms. But the question whether Christianity can continue to tolerate the Church at all is rather novel and startling, and Dr. McAfee's contention is that "sectarianism would not be abolished with the merging of all Christian sects into one. That might only aggravate its evils. A strong sect can do more mischief than a weak one. What democracy needs to complete its program, and what Christianity needs for its emancipation, is the abolition of the whole sect program and the eradication of the sectarian principle and spirit." "Christianity can be itself only as it wins acceptance on its spiritual merits," he declares; "as soon as presumptuous friends attempt to install it in social institutions monopolized in its interest, it loses spiritual merit."

The "Messenger" will be pleased to receive from any of its thoughtful readers brief responses to the question raised by Dr. McAfee: "Can Christianity save its soul while sponsored by the institutions which assume to mediate it among the American people? The Churches are not democratic; are they Christian? Is the Christian tradition safe in their keeping?" To us his contention appears impracticable.

It is difficult to define what is meant by "community Churches," which Dr. McAfee thinks ought to take the place of the present sectarian and denominational Churches. "The Presbyterian" says that "their basis of union is social service and general welfare, and anyone discussing creed or articles of belief, no matter how important, would be regarded as violating the fundamental basis for such a community Church. We do not see how such an institution is a Church. Every Church must

have some belief concerning God and Christ, or it is not a Church." Does it mean that Churches are to have no convictions and creeds, or that the people of each community are to fashion a conglomerate creed which must be the standard for that community? This would be "confusion worse confounded." Or is the wise way pointed out for us by such a movement as the League of Churches, concerning which our friend, Rev. D. H. Fouse, writes in the Denver papers:

"The denominations have come through the war period with stronger physical organizations than ever before, and with programs of service that are without precedent. Denominationalism is not dead; it is very much alive. The observation may be disappointing to many who are weary of past sectarian narrowness. The situation, however, is full of hope. Denominationalism has a New Spirit. It is setting its face in a new direction. The new leaders are those who are more interested in the needs of men than in Church statistics. They are possessed of the idea, prevalent everywhere, that States and institutions are made for man, and not man for States and institutions. An evidence of this forward spirit is what happened this week in Colorado, when a new plan of co-operation was promulgated and adopted by the Home Missions Council, representative of all the Churches. This group proposes to provide for the forming of nondenominational Churches in localities where they are desired by the people and to remove from these community Churches every reason for jealousy and competition, while at the same time there will be conserved for them the benefits that strictly denominational Churches enjoy. The plan is new, but is so eminently fitting and sane that it seems to be an inspiration. The League of Churches challenges the attention of every alert, religious-minded man and woman. It may be the way by which hundreds of towns and villages and suburban sections of the cities will be redeemed from wrongs and deficiencies and spiritual poverties."

The membership of this League consists, we understand, of one delegate from each religious body having 10,000 or less (large bodies have 2 or 3), and all Churches under its direction shall be organized into a working State Association. The League shall assume fostering direction over the organized religious life of any community within the State of Colorado which shall, by a vote of two-thirds of its Church membership express desire for a larger Church program and request such a relationship. It may organize non-denominational Churches in any community not being served by effective Church organizations. In all local Church organizations organized and fostered by the League the requirements for Church membership shall be determined by the local Church. All local community Churches shall be required to make regular offerings for Missions and other designated agencies for the extension of the work of the Kingdom of Jesus Christ, the funds thus raised to be dis-

tributed by vote of the Directors of the League, after considering requests and suggestions from denominational Boards. Is this the best inspiration the Spirit has given the Churches for the new tasks of the new day—or has anyone a better plan for "possessing the land" in the name of our Lord?

* * *

PREACHERS AND SOCIAL REFORMS

There is a city on the map which has long been characterized as "corrupt and contented." Those who live in it should, perhaps, be the last to presume to pass final judgment on the correctness of this indictment, but it can truthfully be said that not all who live in this particular city are satisfied with its moral and spiritual condition. They are convinced that it is far more corrupt than it ought to be and are distinctly dissatisfied with the status quo. A well-known clergyman, who is an officer of the Inter-Church Federation, recently ventured to give publicity to the findings of a special investigator, which charged corruption in a certain police district. The police officer in charge of that district had the clergyman arrested for criminal libel. It was the writer's privilege to attend the hearing in the Magistrate's Court at which various officials, including the captain, lieutenant, sergeants, and officers of the district, together with the detectives and inspectors, unanimously swore that they had not seen nor even heard of vice or graft in that district, and did not believe there was any. So unqualified were their utterances that it was variously suggested that the entire community should henceforth be labeled "Spotless Town" or "The Holy City," and that all those who supposed that the millennium had not yet come would be compelled to revise their estimates. There were those, to be sure, who concluded that the one thing above all others which was demonstrated by the testimony was that if there was no police official in that entire section who had not been able to see or hear of any vice or graft, it was high time that they should be relieved and others sent there who have both eyes and ears and are willing to use them.

But whatever the outcome of this particular controversy may be, it has given some newspaper writers an opportunity which they appear greatly to cherish,—namely, to retail the ancient jibe that "ministers are likely to go off half-cocked." Thus, one of the city's well-known journalists, who is noted for his smug complacency, his readiness to defend the manners, habits and customs of the community, and his sense of omniscience with regard to all subjects under the sun, issues a bit of paternal advice which we are ready to accept as well worth consideration as far as it goes, if it be understood in advance that we are not ready to concede that clergymen as a class speak thoughtlessly or with so little regard for the truth as the average newspaper writers, who are ever ready to discount what men of the cloth say. "Clergymen in their zeal for moral causes," says this writer, "make a mistake when they allow ardor to run away with discretion or picture gross exaggeration in order to excite interest in, or draw attention to, their theme or purpose. They are unjust to themselves as well as unjust to the community when they employ the language of reprobation and wrath without knowing whether they are correctly informed as to the wrongs or evils which they denounce. Of all men, a clergyman should be the foremost to speak with a precise regard for fact and truth on every occasion, and particularly when he becomes a critic or commentator on public affairs or on the faults of his fellow-citizens. His profession, his habits of speech, are supposed to make him scrupulous in that respect, and whatever he says carries weight among the people because of their belief

that he is careful, exact and conscientious, in observation and in utterance. But if he is tempted to exaggeration or to an echo-like repetition of what he hears others say, or carelessly allows himself to be used by crafty demagogues or by purveyors of sensation, he must inevitably weaken confidence, not only in his judgment, but in his sense of veracity. Most of such men of the cloth as are chargeable with failings of that kind are the victims of emotion or enthusiasm and have no thought of practicing deliberate deceit. Usually, they do not take time to examine into the sort of charges by which they may be moved to denounce the city, not only unjustly, but unintelligently. A level-headed clergyman in dealing with all such matters should have as his rule: First, let me have the facts and the proofs and never ask me to jump at a conclusion, or, as Davy Crockett fittingly said: 'Be sure you're right, and then go ahead.'"

There is much sound sense in the above statement, but we have the notion that a smaller number of clergymen are in peril of sinning along this line than along the line of "playing safe" or continuing to utter glittering generalities, or failing to be courageous enough to call sin by its proper name and to denounce social impurity and injustice in all its forms, as the prophets of Israel did not fail to do, and as Christ and His Apostles continued to do, even though it brought down upon them the persecution and hatred of a hostile world. Zeal that is not "according to knowledge" may get a comparatively few preachers into trouble; but the world has suffered far more from clergy who were muzzled by cowardice or rendered impotent by a love of ease or indifference to social iniquities and injustice.

* * *

RELIGION AND POLITICS

Sometimes it is far more enlightening than encouraging to turn to our contemporaries and to see how far apart are some journals which are supposed to represent the same denomination or at least the same family of Churches. In discussing editorially the criticism which it has received with regard to the propriety of a religious journal meddling with politics, "The Presbyterian Banner" makes this candid statement: "We believe that it is the duty of the religious journal to discuss frankly, fairly, and forcibly, every question that concerns the physical, mental, moral or religious welfare of the community and the world, and that any religious paper that fails to discuss all these questions should go out of existence. This does not mean, however, that a religious journal should be so attached to any political party or to any man that it can see no evil in that particular party or in that particular man, and no good in another party or another man. A religious journal should not advocate or oppose anything merely because it is advocated or opposed by any political party. It is our duty to discuss fairly all public men and measures, without regard to party."

Contrast with this, for example, the statement of "The Presbyterian of the South," in which, referring to the advocacy by the Federal Council of a League of Nations, which the Editor admits would be a great blessing to the world, he goes on to say: "So far as we have seen any outline of the plan to be proposed, the League of Nations is something that the Church has nothing to do with. It is entirely and only political. The object for which it is intended, making war impossible, is a most commendable one, but it is hard to see what the Church has to do with the limiting of the armament of nations, or with their agreements providing for an international police force, or with any treaties they may make with each other by which they bind themselves to cer-

tain policies of governing their actions toward one another and toward the other nations of the earth."

It is needless to say that it is the first of these two opinions with which the "Messenger" is in sympathy. Indeed, it is quite difficult for us to understand that there should still be any considerable body of people in America who could hold to the belated views expressed in the second editorial we have quoted. It is of a piece with the conception that the preaching of the Gospel involves nothing more than descriptions of heaven, and has nothing at all to do with the practical concerns of everyday conduct, or the obligations which arise out of human relationships. It is this partial and individualistic conception which has been responsible for most of the ills from which Christendom has suffered. Those who are living ungodly lives and those who continue to take unjust advantage of their brethren are only too glad to adopt an emasculated theory of Christianity which relieves the Church of all responsibility in the making of a better world, here and now. It is really sad to think that such an attitude should still be held by those who pretend to represent the Christian forces of to-day. What is the use of being associated with an organization that has nothing to do with such great questions as international morality, social justice, or the peace of mankind? Outside opponents of the Church, it seems to us, do not begin to slander and damage "the Body of Christ" so much as those within who would reduce the Church to a place of impotence and who preach a gospel of hopelessness, beginning and ending in "just talk." This is the curse of "impression without expression."

Thus, "The Presbyterian," in an editorial on "A Republic of Nations," scoffs at the idea that the different nations will be willing to surrender to a League of Nations the powers which can remove the causes of war. "In our own Government," says our Philadelphia contemporary, "we have a constant battle with corruption and a growing tendency to arbitrary action and a love of power. What then may we expect from executive, legislative and judicial bodies which would have wide power over many nations? The temptation to corruption and tyranny will be very great. The experiment is not worthy of trial. Universal domain might be successful in the hands of the angels, but where would we get the angels? Who would be chief executive? Gabriel has not applied. The scheme for international domain reminds us of the universal effort at Babel to end world floods, which resulted in failure and confusion. When God said that world floods should be no more, they did not appear. When He commanded the winds, they obeyed Him. When He gives the order, wars shall cease to the ends of the earth. While lust remains humanity will fight. We must use every means to restrain and reduce lust and war; universal domain and perfect peace are beyond the reach of man. These will never be accomplished save by the power and personal Presence of Him Who has a right to reign. When He comes as Lord of lords and King of kings, when the kingdoms of this world are become the Kingdom of our Lord and His Christ, He shall reign forever and ever, and His Kingdom shall be from pole to pole."

If this pessimistic wail means anything, it means that God has not yet spoken the word to end war, and that, therefore, He evidently wants wars to continue; and since we do not yet have the Power and Presence of Jesus Christ, there is no use in trying to make things better until He comes to reign over a world which is now under the control of the devil. If we had such a conception of things, we should certainly feel that we did not have a Gospel worth preaching. As Dr. Harry Emerson Fosdick said the other day at the great

gathering of the Missionary Education Movement in New York: "If the Peace Conference comes to an end without the establishment of a League of Nations, the greatest tragedy—no, the greatest treachery—in the history of the world will have come to pass."

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DR. RICHARDS IN NEW YORK

Reference has already been made in the "Messenger" to the "love feast" of representatives of different Communions which was held under the auspices of the Presbytery of New York on January 13th, in the First Presbyterian Church of the Metropolis. It was an aftermath of the Conference on Organic Union, held in December in Philadelphia, and there was a great crowd of representative Churchmen in attendance. The presiding officer was the Moderator of the Presbytery, Dr. Harlan G. Mendenhall, whose beautiful, irenic spirit and winsome tact have made him an outstanding force in present-day Presbyterianism. The piece de resistance of the afternoon was the paper of Professor George W. Richards, of the Theological Seminary of the Reformed Church in the United States, on "The Historical Significance of Denominationalism." Dr. Richards had read this at the Philadelphia meeting and was invited to come to New York and read it there. Addresses were also made by Dr. William T. Manning, rector of Trinity Parish, and Dr. Cornelius Woelfkin, pastor of the Fifth Avenue Baptist Church. Dr. Manning opened the "love feast" with prayer, petitioning God "to show us how to take some step toward the unity which we all desire." In speaking after the great paper of Dr. Richards, in which he heartily endorsed all that had been said therein, Dr. Manning declared his feeling that the day of spiritual autocracy in the world is gone forever. "There never will be," he said, "a time when there will be a unity which will be a cast-iron uniformity. The day has gone for emphasizing individualism in religion. We must ever hold up before us the ultimate ideal of Christian reunion, but we must not simply sit still and guess at the ideal."

We believe that "Messenger" readers will be glad to see the comment on this significant gathering made on the editorial page of "The Continent:"

"Ever since at Philadelphia the conference summoned by the Presbyterian General Assembly created an ad interim committee to agitate for Church union, interested onlookers have been wondering what attitude toward this new movement would be taken by the Commission on Faith and Order established some years ago in the Protestant Episcopal Church. The latter, as is well known, has assumed that the

most useful thing to be done just now for the fostering of Christian unity is to get all kinds and labels of Christians into one room and have each sort tell all the rest what it believes and why. The Philadelphia meeting represented the rougher and readier American notion of 'Forget it!' Let the denominations quit trying to explain themselves or excuse themselves either; just let them unite. Could the elegant precision of the Episcopalian plan tolerate the short-cut impatience of the Presbyterian idea?"

"Those who were present at the January meeting of New York Presbytery felt that they got an encouraging answer to this question. The Presbytery had Professor George W. Richards, of Lancaster, as its guest to read the paper on denominationalism—and incidentally on the way to get rid of it—which was unanimously deemed the prime intellectual treat of the Philadelphia proceedings. And another guest of equal honor who sat beside Dr. Richards on the platform was Dr. W. T. Manning, the Trinity rector of New York City, who is the president of the Episcopalian Faith and Order organization. And when Dr. Manning by invitation spoke in comment on Dr. Richards' discussion, he accepted the latter's essay and all its implications without a single caveat. More than that, he associated himself unqualifiedly with those willing to press forward the Philadelphia movement. In terms the more significant because he did not hesitate to class the Episcopalian body with Protestant denominations, Dr. Manning said:

"I am in hearty accord with everything that Dr. Richards has said. I do not think that we ought to give up the ideal of a complete union of all Christians throughout the world. I believe we ought to keep nothing less than that in mind as the ultimate goal and work for it without discouragement. But of course that will be a long time coming. Meanwhile let us get together where and as we can. Let us proceed along the line of practical possibility as it appears before us at the moment, and that practical possibility just now is the uniting of communions associated with the Protestant family. Let us get together, and that will be an example which will incite larger unions. I am heart and soul with this effort initiated in the Philadelphia conference."

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WHEN GENERAL SYNOD MEETS

"That was a wonderfully fine way of putting it," so writes a pastor concerning a question which appeared in last week's "Messenger;" "won't you please repeat it?" We are not averse to repeating the query. Here it is:

Will not the value of that Special Meeting of General Synod be determined largely by the spirit with which we come to it? And can we come to it in a joyous, hopeful, sympathetic spirit if we do not emerge victoriously from the big special duty now before us, and which the great conflict of the nations has thrust upon us—our Reformed Church War Emergency Campaign?

Professor Herman stated it tersely and truthfully when he said that this Campaign is for us a test and a testimony—a test of our sacrificial spirit, a testimony of strength or weakness. What would become of our denominational morale if we could not show sufficient loyalty and unity of spirit and purpose to make this Campaign a success? Surely every man and woman who loves the Reformed Church must realize that THIS EFFORT SIMPLY DARE NOT FAIL. No, we shall triumph gloriously and give an exhibition of teamwork that will hearten us for all the difficult tasks ahead. Now for a strong, steady, united pull—as "workers together with God!"

AN INSPIRING STORY

The "Messenger" is glad to present to its readers in this enlarged issue the stimulating reports of the great work of the past year in Japan and China, under the direction of that splendid company of sons and daughters of the Reformed Church who are serving so nobly across the Pacific as good soldiers of Jesus Christ. Such reports, coming to the Board, ought to be shared with the Church, for they bring at first-hand a vivid account of the joys and triumphs of that unselfish service as well as its difficulties and heartaches, which after all only fire these heroic souls with a holier resoluteness of purpose. Such modern Acts of the Apostles make us at once proud and humble—they bring humility of spirit to many of us who feel that our lives are comparatively unprofitable and that we are not so highly privileged in spiritual opportunity, and they also make us glad that we can be in some way associated with a work so evidently blessed of God, so greatly useful in a needy world. One of our good pastors wrote recently about the peril and folly of "casting pearls into the attic," and we suppose in these hurried days even some pastors of the Church may consider themselves too busy to pay attention to these pages, teeming with the "good news of the Kingdom." But those who will "take time" to peruse these parochial reports of our men and women in the Orient will, we believe, be amply repaid. It means vital contact with life in its most useful expression.

COMMUNICATIONS

WASTING THE AUTUMN FRUIT

By the Rev. J. Lewis Fluck, D. D.

Everyone who has had opportunity to observe, knows that in a given orchard the fruit passes through various stages of growth to maturity. Much of it drops before it is half formed, and has no value. Some of it advances in the shape of gnarled and stunted growths which are acrid and bitter. Some of it leaves the tree just before the period of maturity sets in, and lacks proper flavor. But the balance remains upon the tree until it is removed by

the gardener or beaten down by the winter storms. This last part of the crop, staying on the tree even after most of the foliage is gone, and touched into exquisite coloring by October's sun, is the fruit of perfected character, of surpassing excellence and matured perfection.

An unwise gardener would he be accounted who would gather and treasure the earlier part of the crop, but who would disregard and suffer this last part to go to waste. And yet is not this what the Church has virtually been doing with her ministry—doing it, not as a matter of acci-

dent or exception, but with a policy as persistent as though based upon legislative edict? This is the anomalous situation: by the time a man can preach, he can't; by the time he is qualified for sane counsel, sound discretion and wise leadership, he has no people to lead. When the claims or the proffers of such a leadership are presented the Church must go into deliberative (usually secret) session to consider the advisability of its acceptance, and as a rule comes out of it with the conclusion "that it does not see its way clear." Someone has characterized Germany's policy of im-

pressing its boys into the military service as "Grinding Up the Seed Corn." Is wasting the autumn fruit any better?

A wonderful thing is the pastoral heart at from sixty to seventy years. What storms and calms, and lights and shadows, and defeats and triumphs have passed over it and raged around it! What wealth of knowledge and resource and sympathy and experience! Here is qualification to counsel and guide and warn and instruct such as will be found, in equal measure, in no other class of men and in no other walk of life. And yet this is a qualification for which the Church, ostensibly looking, nevertheless feels itself discriminated against if asked to accept.

Who will deny that in the pursuit of this policy does not lie the explanation of many an untoward situation within the Church? Why is it that our lay membership is so distressingly at sea on many issues, uncertain, unconvinced and unwilling to commit itself to anything with whole-hearted loyalty and enthusiasm? The world has been teaching us to play the game of life according to her own rules, and one of the things she has fastened upon us is the shifting perspective which does not let us see or feel anything long enough to challenge our loyalty or to stir our devotion.

The saintly soul, with its unwavering loyalty and consecutive fidelity for many years, looks commonplace beside the fellow who can paint rhetorical toys, execute dramatic postures, manage a dozen auxiliary organizations and address half a score of outside conventions and assemblies in a week. Now the bright eye, the keen mind, the quick judgment and the ready decision constitute an asset of great value in many problems. But in the problem of life something more is needed and that need only the spirit of consecrated experience can provide. In the hour of their crises the nations of Europe, almost without exception, have been calling to their Cabinets and other Councils men who had attained an age at which the Church is discarding them. The lesson is plain, but of course, only to him who will be instructed.

AMERICAN PROTESTANTISM'S FIRST STEP TOWARD WORLD RECONSTRUCTION

Charles L. Fry, D. D.

Ever since the end of the War was even remotely foreseen, everybody knew that beyond all question the year 1919 will surely be one of tremendous significance, not only for our own Nation, but through it for all the world. Few, however, were the souls of such stalwart Christian faith and courage, that they dared to believe American Protestantism's first step toward world reconstruction would be so gigantic a forward stride, taken in so short a time after the year began, that by the middle of the very first month, the most monumental missionary adventure in the whole history of Protestantism would be launched, by united action. All the English-speaking Protestant Mission Boards, in the United States and Canada, for both the home and foreign fields, held their annual joint conventions on January 14-16. By unanimous and enthusiastic decision of a rising vote, these epoch-making assemblies climbed to a height of sublime resolve which hitherto has been thought entirely beyond the reach of possible attainment. Without a dissenting voice it was determined that before the summer of 1919 shall be ended (and this means beginning at the soonest feasible moment), every mission territory, on the whole round earth, in which American Protestant Churches of every name are laboring, shall be surveyed. Not only in our own country and its possessions, including every State of the Union, particularly the Western and the Southern States, together with Alaska,

Cuba, Porto Rico, the Philippines and the Virgin Islands, but also in foreign lands, Mohammedan, Buddhist, Brahmin, Confucian, or pagan of any form. These shall first be surveyed, simultaneously and carefully, by the missionaries who live right on the ground and know the field thoroughly, in accordance with detailed questionnaires and instructions of the Boards; then the results shall be so tabulated, systematized, charted, diagrammed and visualized, by the best trained experts in that line, that the situation in all sections of the earth where American Protestant work is being done can be seen at a glance, also the sections where no work of any kind is being done.

All this on the principle (and here is the point so absolutely new, and so immeasurably full of promise for the future) that this whole world-wide business,—of such colossal dimensions that every other business sinks in comparison to the paltriness of child's play,—is being done, down to the last detail, by a Christian Missionary Syndicate of which every man, woman and child in all the Churches is to be a partner.

The maxim on which the business is to be run is not competition, but co-operation. You see how much a partnership in such an herculean enterprise will tend to draw us closer together. Hitherto not only each of the denominations, but each of the numerous segments of the same denomination, has been doing its work to a large extent independently of the others. Not even knowing what the others are doing, and what is still worse, not caring to know. Having no concern about it, as if it need not be taken into account.

What a difference it will make when all shall have a common interest in a common task! Surely not a moment's argument is needed to prove, in an age like the present, when the War has disclosed almost as much paganism in the civilized as in uncivilized lands, that if the world is to be reconstructed on the basis of the Gospel of our Lord Jesus Christ,—the only basis on which it can be reconstructed,—no one denomination is adequate to do this stupendous work alone. In other words, if it is to be done at all, it must be done unitedly.

The crucial moment when the great War's ultimate outcome was really decided, was when the British Premier, the Honorable Lloyd-George, gave his whole-souled consent to the request of the United States, that one unified plan of campaign be henceforth pursued, so that the different armies of the Allies should thenceforth fight, not independently of each other's movements and purposes, but conjointly. And he was big enough to agree that Marshal Foch be placed in the position of deciding what campaign shall be inaugurated for the combined forces, rather than claiming this prerogative for the commander-in-chief of the army of his own or our own Nation. It was confidently predicted in Great Britain that this concession would lose him the Premiership in the coming elections, but it didn't! On the contrary it made him stronger in his leadership than ever. And this is precisely what the projected new mission polity will do for American Protestantism. All these painstaking surveys of the mission fields, at home and abroad, are to be laid down on what may be called a missionary PEACE TABLE, for mutual inspection and study, so that every district allocated may be collocated, and each denomination get an exact and accurate picture of what all the others are doing, and what none of the others are doing. Thus all may see where are the duplications of effort, and where are the waste places, in China, India, Japan, Africa, South America, etc., receiving no care at all. These charts and tabulations are to be scattered broadcast by the Boards, to inculcate the idea that every Protestant worker in any field has his share in the whole of it. You see what an enormous

service will be rendered by the illustrated and attractive literature of the campaign.

The definite goal of it all is to be this: The Gospel ought to be made known, in all lands, within this present generation, as the only possible way by which the world can be made "safe for democracy," and thus fulfil the supreme purpose of the War. Now is the opportune moment for realizing the long-cherished Student Volunteer slogan at last. The time is ripe for it, and it will have a wide response. If we defer it to a more convenient season, that season will never come in our life.

The project comes just in the very nick of time to be a powerful challenge to many of our heroic young men returning from the battlefronts of France. The high courage of their souls, and the spirit of patriotic self-sacrifice, which have been so wonderfully developed in the testing ordeals through which they have passed, are precisely the qualities which fit men for enlistment in this greater War to be waged in the days to come. Then think of the abundant material we will get out of it for the inspiration of the Laymen's Brotherhoods and the Woman's Missionary Societies. Think also what a new conception will henceforth be presented in the columns of the secular press, in all our cities, concerning the Church of the Lord Jesus Christ, whose life-giving Words and Sacraments were the source of spiritual stimulus and consecration which contributed so vastly much to the victory of our armies. No one needs to be told that the newspapers everywhere, throughout the entire period of the War, if they did not ignore the Church altogether, as a factor in the struggle, shoved it into the background and treated it as of minor importance. Even our Government itself, when its War Department came to deal directly with the Protestant Church, found it all split up into fragments, and (Except in the case of the Federal Council—Ed.) was obliged to turn to the Y. M. C. A. and the Red Cross as the only agencies through which Protestantism in all the various denominations could be dealt with as an entity, in a collective capacity. But in this new movement, now that the era of reconstruction has come, the Church is going to stand on her own feet, to act in her own name, and to win back the respect which was so widely lost in circles outside her own pale.

As to what will be the cost of such a world-wide survey, and the Church-wide dissemination of its findings, as American Protestantism's first step toward world-reconstruction, that question has not even been computed, and cannot be computed until the project has gone far enough to see how much is involved. But no one need doubt for a moment, after the War's amazing disclosures on this point, that American Christendom is abundantly able to do anything it believes it ought to do, both as to men and means. The Boards have no authority further than to go ahead in making the surveys, and presenting the startling facts just as they actually exist today, then the Church itself will enthusiastically take these banners from the hands of the Boards, and carry them on to victory.

THE RETURNED SOLDIER—HIS RELIGION AND ATTITUDE TOWARD RELIGIOUS INSTITUTIONS

By the Rev. Emory M. Dietrich

It would seem that the interest in this question arises largely out of the claims already so often made by a certain religious institution whose opportunity at the beginning of the war placed it in a position where it hoped at least to emphasize before the world a special patronage from the returned soldier, by reason of its ministrations to the Army in the name of Christianity. Because there have been

four millions of soldiers marshalled from the country into our camps during the last twenty months—soldiers who have undergone strange, thrilling, and nerve-racking experiences, intermingled with the presentation of the Christian religion—it does not necessarily mean that there will be an extraordinary attitude on their part toward religious institutions.

Let us take any other group of equal size from our population of 110 millions and ask the same question. First, take the sufferers from the influenza epidemic which so terribly afflicted our country; do we feel any changed attitude on their part toward religion or religious institutions? Would it not be keenly felt by our Churches if they were moved out of the ordinary? Take the railroad employees, who have had the greatest experiences of their life during the last two years; have they shown a changed disposition as a class toward religion or religious institutions? Do they go to Church more or contribute more to it since the war?

We may ask the same question of the great army of Red Cross workers, who for many months doubled their time and energy in establishing records for local chapters in needle-work and finances. Non-Church members and Church members sat side by side for months, but what do we hear now of their attitude toward religious institutions? Think of the farmers, on whom rested the task of feeding the united Allies during the war; have they become prominent religiously as a result? Take their wives, who were to save the food for others who had none; have they made themselves prominent because of a changed attitude toward religion? Again, think of the miners of coal, iron ore, and other minerals necessary in war or peace; have they asserted a change of heart because of their heavy duties in keeping the wheels of the railroads, factories, and ships spinning?

We might name other groups from the great American populace and still fail to have any different results as far as the question of religion or changed attitude toward religious institutions is concerned. As for the soldier, why should we expect greater things from him simply because he was absent from home, was congregated in large camps, and later faced machine-gun bullets and shrapnel? We might think from what has already been said about him that when he returns he will revolutionize the Church and its institutions. It might be true if the whole army were to swoop down in one or more localities upon its return. But when the army comes back it will be scattered out into every nook and corner from whence it came, and the effect of the soldier's religion or attitude toward it will be as little felt as from any or all of the other groups just named.

It were foolish to forget that the railroaders, miners, farmers and wives, and families ravished by disease were not ministered unto by similar interested religious groups and institutions as were the soldiers. The novel thing about the army, it is true, was that it had ample facilities provided for the promotion and development of the religious and normal instincts of the men. But why should we expect more from the soldier than from the clerk, iron worker, engineer, or farmer? If we expect to find him a changed man in heart toward God—ready to help carry the burdens of institutionalized religion, and excuse all other groups from the same change of heart, it would seem to me that we are partial in our judgment and unfair to him as an individual.

It does not occur to me that all the claims made for the soldier will be borne out when he returns. Time after time I have read from the letters of soldiers that when he returns the Y. M. C. A. will get his money—intimating that the Churches have done little in the war. I have heard

the Churches criticized by officers who seemed to feel that the Churches owed them something which they were not getting. At the same time those officers were far from being exemplary in the exercise of their vested military powers. I have personally heard from the lips of not a few returned men that the Salvation Army was their favorite on the "other side." Were one to be guided by the voluminous literature which has appeared from the early days of the war, one might be led to think the soldier would be the great outstanding religious phenomenon of peace days. Already the whimpers of dissatisfaction in the mind of the returning soldier from overseas concerning religious ministrations are appearing in no small form. And when scandal is coupled up with religion, the wings of Mercury are none too fleet to help spread a changed consensus of opinion, pro or con.

What we have just now said about the comparison of the soldier with any other group of which our population is made up, is said because we feel and believe it throws light on the question in considering the soldier both as an individual and as a religious man. The alchemy of influences upon soldier's life is not different from that of any other individual. "GOING AWAY TO WAR" is a thought that is quite fanciful and permits many poetical interpretations. The army is no place of magic, is no paradise of joy, and is strangely different from a holiday parade followed by fiery orations. When a boy goes away from home all his patriotic ambitions—his dreams of the soldier's life are changed by the real thing. As soon as he arrives in camp he settles himself into a group life, made up of all kinds of men. There is no common eulogizing of the soldier's life save the newly arrived-at conclusion: "This is a soldier's life for you." The discipline of time limits and duty settles heavily on every one. The drudgery and repetition of what seems uncalled for in military regulations make for monotony. As is natural everywhere the talkative, boisterous, and profane boy is usually first to assert himself; and the atmosphere of the barracks or squad room is soon established. The same holds true on field or hike.

Now a boy's religion will only be then what it was at home, and he will have to show courage to give expression to it. This can be done by going to Church services on Sunday if duties permit and by playing a manly man's part at all times. The inner life will always show itself outwardly. But there seems to be an unwritten law in the army, the same as in the workshop or on the street corner, that when ladies are not around anything "goes," from officers down through the ranks, and we find where soldiers are, genteel talk is the uncommon thing. Profanity and gambling are the curse of camp life. It seems to be the disposition of the army spirit that these must be allowed to go uncensored. They must be excused; and if the situation arises where dignity and gentility, or bravery and hardihood are demanded, of course the American soldier can produce the goods. He is a versatile chameleon-like personality and will try to get away with it. His philosophy of life seems to be: "When in Rome, do as the Romans do."

That a soldier grows very serious when he leaves his native shores, and marches forth under a deep sense of impending danger to face the clash of lead and steel, is seen in many a letter to home folks. I have also heard related by officers and privates that it was a common sight to see many of their comrades in the dugouts and trenches on their knees in the vigils of prayer the night before they "went over the top." Chaplains and Y. M. C. A. secretaries testify as to the touching solemnity of those occasions. Yet I am also told by the same officers that the roughest

and seemingly biggest daredevils make the best fighters—men who seem to be wholly unconcerned about themselves.

In describing a soldier's religion, then, we find that it is as hard to define as the religion of any other group of men, if by religion we mean the daily conduct interpreted from the Bible by the religious institutions of the past. If by it we mean the abandonment of certain of the Ten Commandments and the relinquishment of some of the aims of the Church of the past and for them substitute an impassioned dramatic act sometimes ending in death (but all soldiers do not die this way), then we may say it becomes largely a matter of individual temperament and choice. We must remember that the army is made up of the same stratification of human beings as are our local communities. The guard houses are nearly always filled, court-martials are held almost daily, and criminals from murderers down make up the list of law-breakers. It is safe to state that only about ten per cent. of the army attends religious services voluntarily, and the rest never attend unless under orders or in extraordinary circumstances. Whether or not this is a measure of a man's religion may be answered by those who would claim for the soldier exemption from the ordinary moral obligations as to purity of speech, etc. For what is a man's religion worth unless it finds expression in the accepted religious institutions?

However, the army has not failed to uncover some great souls which have given expression to the deepest and most genuine form of the religious attributes of men. Donald Hankey, Coningsby Dawson, Allan Seegar, and other exceptional patriots give unquestioned testimony of the exquisite qualities brought out by the valorous deeds of men. The constant presence of soldiers in the Y. M. C. A. lobbies and in the American Library Association reading rooms gives evidence that there were many who were feeding their souls on the good things in friendly intercourse and literature. The carrying of the New Testament in the soldier's pocket, or of the Crucifix around the neck, tells of a certain regard for things sacred. The fortitude and resolute willingness to do his duty up to the moment of perhaps an indescribable death seems to bring out, after all, the presence of the real religion of the type of which the Master spoke: "He who would lose his life." Such heroes now sleep amidst the poppies, or under the jagged, shell-torn hills and valleys of France. Many who passed through a living hell will come back to us, shuddering still at those awful moments. Along with them will come two millions or more who never saw the field of strife or action. The heart of God beats in every khaki-covered breast, but He alone knows how much reverence, how much gratitude, and how much love of purity is there.

For me to state dogmatically what a soldier's religion is would be unfair to them all, for, it seems to me, it would be just as pertinent to the question to say that such-and-such is the religion of the American farmer, merchant or miner. What the living returned soldier will do religiously, or what his attitude will be toward religious institutions is as hard to predict as the time of his home coming. A soldier's inner religious convictions cannot be established by our fond hopes or expectations of him simply because he was a soldier.

It will be a blessing to organized Christianity if the soldier will act as a spur to a new life in our religious institutions for the more speedy betterment of the conditions of men in this age. Finally, let us remember that unless the Spirit hath conquered the flesh, in that the flesh becometh subservient to God and righteousness, the soldier will only be what he was as a citizen before he donned the uniform. The army puts no religious brand on any one,

except as that good soldier unites with that host of faithful aspirants for more of the Christ-life in men. Let us wait and

allow the soldier to act for himself. Let us welcome him to help set the fires of manhood, womanhood, and Christian brotherhood burning in every nook and corner of this great land.

Punxsutawney, Pa.

THE ANNUAL SURVEY OF THE WORK DONE BY OUR MISSIONARIES IN JAPAN AND CHINA

For the first time in its history, the Board of Foreign Missions publishes in full, in one issue of the "Reformed Church Messenger," the annual reports of the educational, evangelistic and medical work of our Missions in Japan and China. These reports contain much valuable information which our constituency is entitled to have. The wide scope of the work in Japan and China is plainly outlined, and in all of the reports there may be seen the great opportunities that await our best efforts. At no time has the appeal for Foreign Missions been so loud and urgent as in these momentous days, and in no other year have our pastors and people been more willing to heed it.

Allen R. Bartholomew, Secretary

REPORT OF NORTH JAPAN COLLEGE June, 1917—May, 1918

Among the forces that make for a new world order the Christian schools in the non-Christian lands are by no means the least. These schools are often like cities set on a hill that cannot be hid; they stand as a mighty apologetic for Christianity; they introduce a new leaven into society; and they go far toward mediating between the nations and hastening the day of real international fraternity.

North Japan College, we believe, answers well to this description. It is coming to be among the best known institutions in North Japan. This year more than ever our students have been coming from all over the north and from distant Hokkaido. And the best of it is, that while in the past students came in spite of the Christian character of the school, now many come because it is Christian. They want the influence of Christianity. They have evidence that it is a good influence in education. Thus Christianity itself obtains a respect and confidence, and many, many doors are opened that would otherwise remain sealed. And every boy and young man that enters the school does, as a matter of fact, become strangely influenced, and every graduate becomes a radiating center for a new Japan that makes for the coming of God's Kingdom upon earth.

Religious Work

During the year two very earnest Christian men were called for special work among the students, Pastor Hoshino, of Tokyo, last May, on Ascension Day, and Col. Yamamuro, of the Salvation Army, in February. Especially Col. Yamamuro made a most powerful appeal, and many who have for years been ripening made their decision for Christ. Twenty-six were baptized during 1917, and sixty-three others are definitely on the list of inquirers. The total number of baptized Christians at the close of the school year, in March, was 148. The Y. M. C. A. of the school is better organized than ever before, and is doing serious, efficient work.

Commencement

Commencement was held on March 25th. As usual, the governor of the prefecture was present (although he attended scarcely any others of the many commencements held near the same time), but this year he laid stress as never before upon the peculiar mission of the institution as a moral factor in

the life of the nation. It was the strongest challenge that has yet come to the school from official Japan. There were all together 75 graduates. Of these 58 were from the Middle School Department, just half of them baptized Christians. Twenty (20) of them, together with 9 previous graduates, entered our Higher or College Department, and the rest are either entering some higher government school or going into some vocation. Of the 10 graduates from the Literary Course, 7 were baptized at the time of graduation and one has been baptized since. Three of the 7 have the ministry in view, one has gone to his native village to become a Christian, uplifting force there; one remains as a post-graduate student; one will probably enter the Y. M. C. A. service, and four have entered or are entering business. There were 2 graduates from the Regular Theological Course and 5 from the Special Course. All of these, except one (a Baptist), are already located and actively at work. They are a strong addition to our Reformed force in Japan. One of the best of them is located in our new Iwate-Aomori field.

The New School Year

After a vacation of ten days the new school year opened. With the new year the new enlarged plan for the College Course went into operation. The new plan embraces a preparatory course of one year, and on top of this, three courses, namely, a Literary, a Normal and a Commercial Course, each of these years. This year the Preparatory Course only was started. For the first year of the Middle School Department there were 210 applicants, of whom 106 were taken; for the Preparatory Year of the College there were 70 applicants, of whom 59 were taken; and 7 entered the Theological Department. The total enrollment is now 612, distributed as follows:

Middle School Department—First year, 117; second year, 112; third year, 106; fourth year, 98; fifth year, 67. Supplementary Course, 11. Total, 511.

College Department—Preparatory Year, 59; Second Literary Class, 13; Third Literary Class, 14. Total, 86.

Theological Department—First Year, First Division, 2; Second Year, First Division, 3; Third Year, First Division, 1; First Year, Second Division, 4; Second Year, Second Division, 3; Third Year, Second Division, 0; Fourth Year, Second Division, 2. Total, 15.

The Teaching Staff

The total teaching staff of the institution now numbers just 40, not counting two temporary teachers. Of these, 7 are Americans and 33 are Japanese; 2 of them, however, giving only part time. Of the 33 Japanese members of the staff, all but ten are Christians, and several of these ten are inquirers. Of the American teachers Miss Mary E. Gerhard went on furlough, and Mr. Nicodemus returned. Mr. O. M. Stoudt has been added to the force, and is doing excellent work.

The New College Plant

The work of establishing the new College plant for which funds have been raised in America, has not progressed during the year. A part of the land was already secured in 1916. The remainder has proved itself exceedingly difficult to negotiate for, although success seems now at hand, thanks to the special efforts of an influential citizen of Sendai. But the price that will have to be paid will be far in advance of what was anticipated. Meanwhile, also the cost of building has advanced greatly, and there are no prospects of any decided fall for a number of years after the war is over. In addition to this the science building for the Middle School Department, for which we have been planning for some years, must now be built. The Department of Education has issued a regulation requiring all middle schools to teach physics and chemistry by the laboratory method. We have made temporary provision for this by using the apparatus room as a laboratory. But this will answer for only this year, as next year an unavoidable increase in the number of classes will make it entirely impossible to get along without additional room. It is possible, however, that some Sendai citizens may do something toward supplying this need. An additional waiting room for the students is also very sorely needed, but the alumni and patrons are endeavoring to raise some funds toward this object. Undoubtedly, however, under present circumstances the realization of the plans for the enlargement of the institution will require a great struggle.

The Future

Nor will the struggle be confined to the material advancement of the school. Keeping abreast with the times in educational efficiency; manning the school with a body of teachers that will increasingly be intellectual, moral and religious

leaders; strengthening the moral tone of the school and deepening its spiritual life, all call for a struggle and a consecration and an earnestness that often raises the thought, "Who is sufficient for these things?" But the struggle will be worthwhile. The central responsibility for the spiritual destiny of North Japan is daily devolving more and more upon North Japan College, and if we are found faithful, who can measure the good that this school of the Reformed Church in North Japan will do?

D. B. Schneder,

President of the Board of Directors

REPORT, MIYAGI GIRLS' SCHOOL

I beg to submit the following report of Miyagi Girls' School to the Board of Foreign Missions:

I. Principal Events:

During the Fall term of 1917, the principal events were the observance of Founder's Day in September, an exceptionally successful anniversary of the Literary Society in November, and the joyful celebration of Christmas. Christmas was, as it always should be, the most delightful occasion of the year. Teachers and students all became like little children in spirit and together enjoyed a truly happy evening. The Japanese cantata, "The Birth of Christ in Song," was rendered by the whole school.

On December 29, the principal of the school returned from furlough in America to Sendai. He was pleased to find that the acting principal, Miss Hansen, had conducted the school most efficiently, and that the new building was about two-thirds completed.

Commencement was held on March 28. It was well attended, and addresses were given by two Government officials and a leading educator.

II. Teachers and Students:

The school, at present, has 27 teachers; 21 of these are Japanese and six are Americans. The number of graduates in March, 1918, was 28,—from the following courses: From the academical course, 21; from the Bible course, 4, and one each from the English, music and domestic science courses. Eight of the graduates from the academical course entered the higher department of the school; the four graduates from the Bible course are all engaged in evangelistic work under the direction of the Mission; the graduate from the music course is now a regular teacher in the school, and the graduate from the English course is tutor to Count Sakuma's daughters.

The number of students enrolled at present is as follows: Academical course, 170; higher department and special students, 65; making a total of 235. This is the highest enrollment in the history of the school.

III. Religious Activities:

The school had the privilege, in 1917, of housing the Summer Conference of the National Y. W. C. A. of Japan. This gave an impetus to the Y. W. C. A. in our school so that the whole student body was influenced for good. All of this year's graduates are Christians. Over one-half of the whole school population consists of baptized Christians connected with some Church. With but few exceptions, all the students in the dormitory are Christians. It is more difficult to reach the day students. The Christian students engage in Sunday School work in many Sunday Schools in Sendai and nearby towns.

The Bible course of the school has now received official recognition. Rev.

J. G. Rupp, of Allentown, Pa., has offered a prize of ten dollars to the best Bible student entering the higher department from the Senior class of the academical department. This will encourage students to study the Bible and will be an incentive causing more students to enter the higher department of the school.

IV. Improvements:

Some minor improvements were made during the past year, but the improvement par excellence is the erection of the Second Recitation Hall. The new building is brick-veneer frame, is 90 feet long, 45 feet wide and two and a half stories high. It is well built, commodious, and fine in appearance. The ground floor contains a science room, a lecture room with raised floor, two class rooms, dining-room, a cooking room and two Japanese etiquette rooms. The second floor contains a large music room, two piano practice rooms, two class rooms and 2 sewing rooms. On the third floor there are six organ practice rooms and two store-rooms.

The addition of this new building to the equipment of the school will, I believe, mark the beginning of a new epoch in the history of the institution. We can now take care of the steadily increasing number of students and classes, and consequently can influence a larger number of young women with the Gospel message.

We cannot in words express the gratitude due the Board of Foreign Missions and the noble Woman's Missionary Society of General Synod, but we shall try to do so by doing more effective work for Christ. We know that in this way we can best carry out the ardent wishes of the many generous donors of this gift to God.

The dedication was held on May 28, 1918, on the school campus in the presence of an audience of 600 people. I enclose a program of the dedication service.

Allen K. Faust, Principal

REPORT OF EVANGELISTIC WORK

According to the statistical report of the evangelistic work of our Mission for the year 1917, we are at present carrying on work at ninety-seven places, not including the four independent Churches of Nibancho (Second Street) and Rokubancho (Sixth Street) in Sendai, Iwanuma and Fukushima. These figures, however, include the Iwate and Aomori fields, which did not actually become part of our territory before January 1, 1918. For the figures for these two fields for 1917, the statistician is indebted to the statistical report presented to Miyagi Classis at its recent meeting in Sendai by its Stated Clerk, Rev. Kakichi Ito, who is a teacher in North Japan College, Sendai. Of these ninety-seven places, ten are in the Tokyo-Saitama field, twenty-nine in the Miyagi field, sixteen in the Yamagata field, six in the Akita field, twenty-seven in the Fukushima field, six in the Iwate field, and three in the Aomori field.

A Hopeful Contrast

On the whole, there is no great difference from 1916. The number of baptisms is less, but the contributions are greater. It is especially gratifying that there is a remarkable increase in the offerings of the independent Churches and the preaching-places. The number of Sunday School pupils shows a slight decrease, but the number of communicants an increase. This corresponds with the report presented by the Committee on the State of the Church to Miyagi Classis.

New Sunday Schools were opened at Kogota in North Miyagi and Kinuma in South Miyagi. The work at the former place is very encouraging and may in time develop into a strong congregation. Chapels are urgently needed at Ishinomaki and Furukawa in North Miyagi and at Ogawara, Shirosishi, Kakeda and Watari in South Miyagi, but the former missionary-in-charge, Dr. J. P. Moore, who is home on furlough at present, is working towards this end in raising funds at home. In Sendai, the Aramachi congregation raised Yen 100.00 (\$50.00) toward the cost of an addition to the present chapel, which now makes it a more efficient plant for Sunday School and other work. The entire cost of this project was Yen 506.65 (\$253.33).

In the Yamagata field, at Yonezawa, the members raised Yen 330.00 (\$165.00) toward the erection of their new parsonage, which cost Yen 2188.60 (\$1094.30). At Sakata they paid Yen 68.70 (\$34.35) toward the cost of an organ.

In the portion of the Fukushima field along the seacoast, at Taira, the former pastor, Rev. K. Suzuki, resigned in April, 1917, to go to America for study. At Namie, on December 16th, Dr. Sasao, of North Japan College, spoke at a Christian service held in the town hall. On that occasion a certain man gave Yen 10.00 (\$5.00) toward the Christian work done there. This has been put into a postal savings account for the creation of a fund for the erection of a Church building.

In the Aizu region of the Fukushima field, Yamaguchi, in South Aizu, has been without a regular worker ever since the middle of June, 1917, when the worker there sustained a serious bicycle accident, which incapacitated him for several months, and from the effects of which he has not yet entirely recovered. One gratifying feature of the work in this region is that one young man, Mr. Kiyochi Mori, whose home is at Tonsu, very near to Yamaguchi, recently graduated from the theological department of North Japan College and is now the resident worker at Nihomatsu in the Central Fukushima field. Bange, in the Aizu field, has been without a resident worker ever since May, 1917, when the young man there, who was one of our promising theological graduates, contracted tuberculosis and was obliged to leave. The pastor of our Wakamatsu congregation was obliged to enter the garrison in Sendai for three months' military service from September to December, 1917. At the recent meeting of Miyagi Classis he was ordained to the Christian ministry. Recently two preaching-places have been opened in the city of Wakamatsu, one at the Gospel Book Store and the other in the lower part of the city, where a Sunday School also has been started.

After this brief general review of the work, it will be well to let the individual missionaries-in-charge give us their own opinions as to the condition of their fields and the future needs of the work there.

The Tokyo Field

Rev. H. K. Miller, Tokyo, missionary-in-charge of the Tokyo-Saitama field, says:

"Our Mission aids two congregations and supports one Mission in the city of Tokyo. In Saitama prefecture we are interested in work at Koshigaya, Iwatsuki, Urawa, Omiya, Hasuda, Konori and Oshi.

"One of the city Churches (in Koishikawa ward) has been making brave efforts to become self-supporting by

1920. However, war conditions interfered with the execution of the plan, so carefully worked out. Besides, the removal of members also made it impossible to keep up the proposed rate of progress, so that the Mission has been obliged to give financial assistance at the same rate as last year.

"The other city Church, Kanda, has been moving along quietly, gathering in new members, but not making much progress toward self-support.

"A fine lot of two hundred *tsubo* has been purchased for the new Mission in Azabu ward, Tokyo. In due time a parsonage and Church building will be erected, when aggressive work is to be undertaken. A pastor who has been quite successful in San Francisco has been secured for this interest.

"The number of Christians in all the country places is small, and building up Churches in Saitama prefecture is slow work. Gradually this field is being strengthened by increasing the force of workers, so that each place may receive more attention. The kindergarten started at Iwatsuki in May, 1917, has been fairly successful. It will help to revive the work in that place."

The Yamagata Field

Rev. C. D. Kriete, Yamagata, missionary-in-charge of the Yamagata field, writes:

"Since Mr. Ankeney has been made missionary-in-charge of the work in Akita prefecture, it has been a great satisfaction to be responsible for the work in Yamagata prefecture only. It is a good deal easier to cover the field in the fall and spring itineraries, and I am able to give more careful attention to the needs of the preaching-places and Churches since I am no longer responsible for the work in Akita.

"The most encouraging feature of the work in this prefecture during the past year is the development of the Churches and Church life. Looking upon the whole prefecture as a parish, I have under my charge a total membership of 319, 192 of whom are men. There are 33 children regularly enrolled. This is an encouraging number, too, I think, considering the difficulty we have of getting the members to have their children baptized. For a membership of 319, our increase, too, has been encouraging. During the year there were in the Yamagata field alone fifty baptisms, five of them being children. Eighteen were received by letter, and one by re-profession, making a total gain of sixty-four. These are offset by four deaths and fifteen dismissals by letter to other Churches, making a net gain of forty-five, the same as the number of adult baptisms.

"It is interesting in this connection to note that in this same district, Yamagata Prefecture, there are 2,445 Shinto shrines with 512 priests and 1,546 temples with 1,319 priests.

"I have been gathering statistics for the other Churches working in this field. It is interesting also to note that we have more members in Yamagata prefecture than five other denominations combined. In this I have not included the figures for the Disciples, whose statistics are not yet in, but whose membership would not be nearly as large as ours.

Great Need for Chapels

"The great need now is for proper equipment for these Churches. At present we have only one Church building in the whole prefecture. This is the one at Yamagata. The Shinjo Church building project has been delayed by the absence in Java of Mr. Tsutsumibayashi, who is to give half the cost of our

Church plant. The Yonezawa Church building which was destroyed by fire last year ought to be replaced at once by a substantial structure. There is no place in the whole prefecture where the Church has a better start than in Yonezawa and where so many of the important people of the community are members. And I cannot think of another place where an adequate Church equipment would mean so much as in Yonezawa. A movement is on foot to purchase a lot in Tsuruoka. Land there is going up by leaps and bounds because of the completion this fall of the railroad to that point, and the prospect that the town will rise in grade from a town to a city. The people at Kaminoyama, who have an honorable history extending back thirty years, and who have been for a long time collecting small sums of money for their building fund, have lately found a very desirable lot and are anxious that land be bought soon. They have been worshipping in rented houses all these years. No one can estimate what an influence for good could be created in these places by the investment of a few thousand dollars in suitable buildings. It certainly put all our work on a new and permanent basis, and would relieve the evangelists and the missionaries of a great deal of anxiety if in every place where we have an evangelist stationed, we could at once purchase land and build a parsonage so arranged as to permit being used for a number of years as the meeting place for the congregation. Incidentally it would be a very fine investment.

"The impact upon the non-Christian community in the smaller towns and villages still remains for the most part the work of the missionary. Lack of funds, and also of proper training, make it impossible for the Japanese Church to take over this work yet. In this field there is still plenty of work to do in Yamagata prefecture. One of the burdens on the missionary's heart during the last two years has been the two towns of over 10,000 people that can almost be seen from the missionary residence, and in which as yet no Christian work is being done. We have tried again and again to secure an opening, but in vain. One of the difficulties is that years ago missionary work was done there by some of the more extreme sects, who have left somehow a bad influence behind them, and have made the preaching of Christianity unwelcome. A young woman who had been interested in Christianity for years, and who was a leading physician in one of these towns, intended to receive baptism this spring, and we were looking for her to open the way, but she died suddenly this spring, and that avenue is now closed to us. All of which confirms the impression that has been growing on me for years, that you can't do missionary work by looking at the map. The leading of the Spirit is found often in the most unexpected places. As a rule we find that we receive a cordial welcome in the places we visit twice a year. But each year, as the Christian message becomes clearer as a way of sacrifice, the number decreases. When it has decreased to two or three who fully understand and accept the way, then the way is open for a Christian growth that may take years, but is bound to be successful because the roots are deep.

"The Ryou no Hikari, our monthly paper, is coming to be a great influence in Christianizing this district. We are continually surprised by the evidences of genuine interest in this paper in places where it is least expected. Christian literature is the most effective weapon we have. Can't our Church at

home have a Liberty Loan Campaign to furnish us these munitions of war?"

The Akita Field

Rev. Alfred Ankeney, Yamagata, missionary-at-large of the Akita field, writes:

"I have only visited Rev. Tsuchida's work and that is coming on nicely. He has gotten in touch with the leading citizens, including the school teachers in the towns which he visits. We visited three places outside of Akita, at one of which he holds meetings twice a month. In Akita Mr. Hanyu's work in the Sunday School seems very effective. The parsonage is full to overflowing every Sunday. They say that they can wait a year or two for their new (Church) building, but they mean they can if they must.

"I have not visited the preaching-places visited by the other two evangelists working in this field, but just at present I do not see any good opening for new work. In Omagari, where Mr. Tateoka resides, there seems to be a good healthy condition in Sunday School and Church work. I have not yet had a good opportunity to see just what is being done by Mr. Nakamura at Yokote, but as a result of recent special meetings in which he was assisted by Dr. Sasao, of Sendai, and Rev. Tsuchida, of Akita city, one seeker was brought to a definite decision to be baptized, and together with another who had asked for baptism previously was baptized by Dr. Sasao. Mr. Nakamura has temporarily discontinued his meetings every month in Yuzawa, but may take up work in another place if our tour which we are taking this week reveals any promising possibilities.

"As for the field in general, the main need is a resident missionary to look after the work in detail. How great the opportunities for such a missionary may be will depend largely upon him, for there are still scores of towns and villages untouched by any messenger of 'Good News.' My policy for the present is to try to build up what we have already begun and not try to push out into new territory. I believe it is better for the four men in this field to give their best efforts to but one or two places each, rather than to try to reach farther and less effectively."

The Wakamatsu Field

Rev. Paul F. Schaffner, Wakamatsu, missionary-in-charge of the Aizu region of the Fukushima field, writes:

"So far as I am able to judge, the work seems to be in a fair condition. I have had calls from Inawashiro and Hongo for the baptism of Christians, also one wedding in Hongo. I feel that the Lord's Supper is not observed as regularly as it should be here. That may be due to the fact that I have not made the men have it at certain stated times. I have given communion at Inawashiro, Hongo and Wakamatsu. The congregation at Hongo, for its size and considered in every way, seems to be the most alive one in the lot. So much for condition.

"The needs are many. Churches in Hongo and Kitakata. The people in Kitakata have been trained some time in the past in taking care of their Church. At least there seems to be a lack of spider webs on the lights, etc. A combined kindergarten and day nursery would fill a large need in Hongo. It would have to be a rather more substantial building than the ordinary Japanese buildings in Hongo on account of the extreme cold and the heavy snows. I have not investigated the needs of Kitakata concerning kindergartens. I know, however, that they are starting

a new middle school, really have the first class going, so there is an opportunity to work with young men. Wakamatsu should have some center for institutional work for the young people. We are trying to do a little of it now as you know."

AS far as the needs of the Central Fukushima field and seacoast portion of the Fukushima field are concerned, we can only reiterate that at the earliest possible moment land should be bought and chapels erected at Koriyama and Taira, and that at the latter place a missionary family should be located to assume charge of the evangelistic stations on the Seacoast Railway.

The Iwate and Aomori Field

We may conclude our report with what Rev. Willis G. Hoekje, associate member of our Mission and missionary-in-charge of the Iwate and Aomori fields, has to say about the work in that region:

"The writer's immediate connection with the work in Iwate and Aomori prefectures is almost as recent as that of the new Mission; and his assumption of residence in Morioka corresponds to the time of the transfer. He can hardly hope, therefore, to give to the Mission an adequate introduction of the field, its needs, its possibilities, its difficulties, and its promise. It is worth the attempt, however; for the new field claims, above all, the cordial interest and sympathy and enthusiasm of the Mission which has adopted it. Geographically, it naturally belongs to the work centering in Sendai; and we hope it will not long be thought of as a separate part of the Mission's responsibilities, but as belonging to a harmonious whole.

"It is in reality two fields, with centers at Morioka and Aomori, respectively. The work in Aomori prefecture has no natural or logical relation to that in Iwate prefecture as such; and this was recognized by the Mission which located missionaries in both cities, and planned for their permanent occupation by erecting in both places residences for missionary families. The policy of keeping one missionary family in this region represents a minimum.

"To one accustomed to the denser population of Kyushu, touring in Iwate prefecture represents a series of magnificent distances over mountain roads with few dwellings in sight. To be sure, we have our two developing congregations in Morioka and Ichinoseki, and new work at Hizume and Fukuoka, all on the main line of railway; but seventy miles away, on the Pacific, are the other two outstations and their small congregations. Besides, there is an agreement of some years' standing with the missionaries of the Baptist Board, by virtue of which spheres of influence for the Missions have been determined. This gives us the entire north of the prefecture,—Ninohe, Kunohe, and Shimohel counties,—a large territory and population for which we alone are responsible, and in which there are few large towns. I presume the man who will be called upon to preach in the towns of this district will find some of the most wearying touring in Japan, as walking is the approved method of getting about. There are two smaller counties, Shiwa and Nishi Iwai, also ours; but they are much more easily reached from their centers, Hizume and Ichinoseki, in which there are located evangelists.

"My predecessor in Morioka had laid plans to meet, in some degree, these definite responsibilities. In Morioka he enjoyed the association of Pastor Ito, in

defatigable not only as a pastor, but as an itinerant with or without the missionary throughout the prefecture. He also made generous use of newspaper advertising to reach the outlying districts, supplementing this work with visits to promising places or inquirers. He planned to place an evangelist, if possible, in each county (gun) of our responsibility; but Kunohe Gun, largest, most difficult of access, on the northeast, still is without regular work at any point. How far he himself traveled, his newspaper messages went, and his tracts were carried is evident from the fact that the common name applied to his successor when seen on the streets of distant towns is Kaipa.

"Morioka is nearer Sendai by rail than any other of your Mission stations. It is approximately half way to Aomori from Sendai. Ichinoseki lies on the same railway line half way between Morioka and Sendai. It is the nearest point of this field to traditional German Reformed Mission territory. Pastor Sato, blessed with a capable, worthy wife, has spent all but a very few years of his service in the ministry, now twenty-five, in Ichinoseki. No wonder that he is everywhere known and trusted. There is a splendid group of Christians, including teachers in some of the schools; and a well conducted Sunday School. The property is owned by the Mission, the old, old residence serving still as both Church and parsonage. Some time new buildings will be needed. Mr. Sato has for years had successful Sunday Schools in four towns and villages near Ichinoseki, but regrets that in these places adults are not easily reached. The work is very encouraging in the city itself.

"Morioka possesses the other Mission Church (dendo-kyokwai) in this prefecture. Equipped with a splendid Church building and parsonage, enjoying the tenth year of Mr. Ito's pastorate, with capable men on the Church committee, paying ten yen (five dollars) a month towards its pastor's salary, the congregation that worships here is united, and gives one the impression of stability. We hope for more activity as well. At Mr. Ito's request, arrangements have been made whereby Mr. Shimada, new pastor at Fukuoka, is to help with the work among young men and children Saturday evenings and Sunday mornings.

"Hizume and Fukuoka are both gun centers, or, as we would say in America, county seats. The very few Christians in the former place belong to the Morioka Church. There is a good Sunday School. The continuity of the work has been disturbed very much during the year. The evangelist was transferred to Yamada in the fall to fill a vacancy. A young theological graduate was temporarily in charge, but entered the barracks in December. The work was carried on, Sunday School weekly, by the Bible woman, and preaching twice a month, by pastor Ito, from Morioka, until March. In April the coming of a new evangelist gave encouragement; but a vacancy at Fukuoka, occasioned by the evangelist's ill health, will probably claim the young man assigned to Hizume for the present. There are a few inquirers; there was one baptism in December, and when there is an evangelist on the ground, two other places are visited weekly for children's meetings. The great need is a resident worker.

"Fukuoka has the reputation of being the most immovable town in the prefecture. We have a well located preaching-place, a very few Christians, an evening Sunday School, and two evening

services a week. There are a few earnest inquirers among primary school teachers of the vicinity. Ichinohe, a neighboring town, has several Christians, a fine weekly children's meeting, weekly visits from the evangelist, and an inquirer or two. Meetings are held in homes of the Christians. There are prospects here—the first prospect being that much patience will be required to bring results, visible and tangible; there is prospect of opposition; and there is prospect of real growth.

"The group of Christians in Miyako, on the Pacific, seems to need reviving. A new evangelist arrived in April, and gets the impression that his predecessor was not trustworthy, and that the faith is less respected than it should be in consequence. 'Christians are just like other people'—so it is said. It is something that Miyako thinks we ought to be different. The public hall was filled at a gospel meeting recently, at which the missionary-in-charge and Rev. S. Hagl-wara preached. Give the new worker time; and good days will come for Miyako once more. Christians of other denominations in the town, where ours is the only work, do not care to join as permanent members, only as guests. It is a place where most city people do not plan to stay long, because of its isolation; but there are about 10,000 people there.

"Yamada has a harbor like the Sea of Galilee, we are informed; and a score of young Christians, among whom there are four groups of brothers, many of them in the fishing trade. The oldest member was baptized ten years ago. All are people of the place, nearly all young men. Life and hope and purpose and earnestness characterize the little congregation. One is pleasantly impressed by a visit. The evangelist needs a bicycle and funds for Sunday School and tract work in the little towns, a half dozen of which front on the harbor. Yamada is an isolated country town; but Church property there, showing we have come to stay, would be a splendid evangelistic investment.

"In Aomori prefecture our work is far less extensive. I have discovered no formal agreement, but our evangelistic extension must aim to reach Kamigita county, in which we have the only Church, at Noheji, and the peninsula west of Aomori Bay, at the very base of which Miss Winn has for years had a weekly children's meeting at Aburakawa, a city of six or eight thousand population. This is only one of a half dozen schools conducted by Miss Winn and her helper in and about Aomori.

"Aomori received its new pastor, Mr. Owa, from Noheji, in October. He has taken fine hold of the work, being especially fine in looking up inquirers. Faithful work in Noheji built up the little congregation there from nothing in ten years, and we expect rapid growth in bustling Aomori. We have our best Church attendance here, a fine Church committee, a fund of six hundred yen (three hundred dollars) ready, or nearly so, toward the much desired new Church building, and plenty of work for the pastor's full time. Five baptisms are recorded already in 1918.

"Mr. Owa also visits weekly the city of Hirosaki, well known in the Christian history of Japan. He continues this work, to hold together the work until a strong man can come to build here the first link in the chain of Nihon Kirisuto Kyokwai (congregations of the Church of Christ in Japan) which this Mission must look forward to seeing, some day, as a result of its labors, between Aomori and Akita. There is a weekly attendance at the preaching ser-

vice of between a dozen and twenty.

"Mr. Yamamoto went from Hirosaki to Noheji in October. He does not equal Mr. and Mrs. Owa as a pastor, but he has a very large Sunday School every week. The Mission has a Church building and parsonage on land leased for a term of years, with several years still to run. There were four or five baptisms in 1917; but congregation does not grow rapidly, as the number of Christians is constantly reduced by departures. We trust that as time passes, Mr. Yamamoto will show ability to win souls in this town.

"What does this field—do these fields need? Missionary families at both Morioka and Aomori; new evangelists at Hizume and Hirosaki; bicycles for the evangelists at Fukuka, Hizume and Yamada; buildings at Aomori and Ichinoseki, and land and buildings at Miyako and Yamada; much interior touring with the various evangelists, so that each gives at least two weeks a year to such work with the missionary; a carefully planned campaign to interest not only the members of the Mission, but the members of Classis, of the local evangelistic committee, of the faculties of the schools in Sendai, and the theological students and Bible women in this region as a fully recognized integral part of the Mission's responsibility, faith, sacrifice, and intercession."

Wm. G. Seiple

REPORT OF THE BIBLE WOMAN'S WORK

At the beginning of June a year ago the Bible Woman's Committee faced a great scarcity in Bible Woman workers. The Bible Training Course in Miyagi Girls' School had been increased to two years, hence no graduating class was available to fill the vacancies caused by the inevitable resignations of the girls whose resignations usually contain the clause "for the convenience of my family" and can be interpreted "marriage." Fortunately at the beginning of July a Bible Training School in Yokohama was kind enough to let us have five of its new graduates. There were still several places where the pastors were begging for help in their Sunday School and woman's work which we were unable to supply with suitable workers; and some places, where two Bible women were needed, had to get along as best they could with only one. During the fall and this spring we have added Bible women whenever we could find one.

One came to us recommended by a prominent minister of the Church of Christ in Japan. She is a woman of middle age and most devoted to her work of personal evangelism. She can do much more in this line than our younger girls. Though she has been with us only a few months, we are expecting great things of her, especially in the work among the women of the town in which she is located.

The childless widow of one of our own very faithful evangelists has entered our Bible Woman's force, having had before her marriage a full course of training in a good Bible School.

Another woman, just past middle age, also the widow of a former evangelist, is located in a farming village five miles from Sendai, where she does house to house visiting or talks to the people while they work. This Bible woman has had little education or training, but seems earnest and devoted to her work and perhaps finds opportunities where a more cultured worker would find only discouragement. Last Christmas she walked in through the slush and mud

to attend the Christmas service of Miyagi Girls' School, which she enthusiastically praised, by saying, her homely face shining with delight, "It was like being in Heaven and listening to the angels sing."

Another Bible woman, also a widow, who came into our service this year, had had a full course in a reputable Bible Training School before her marriage. After her husband's death, his family, who are opposed to Christianity, urged her to marry again, but she, unwilling to marry into another non-Christian family, and wishing to be able to support her child and so be independent, insisted on going into her chosen work again.

Most of our other workers are between the age of twenty and twenty-five. Their work is somewhat more limited than that of the older women mentioned above of equal training. They work especially among children and school girls and in this way can be of great assistance to the pastors.

Our one adventure in purely social service has had to be suspended for the time being. This was our Rest House work for the silk factory girls in Kawamata. This spring, the Bible Woman through whom the work was begun several years ago, resigned to go into social service work in Tokyo under the Y. W. C. A.; and we have not yet succeeded in finding a suitable successor. The character of the work and the surrounding in which the worker must live, make it unwise to send a young Bible woman there. One of our older Bible women we sent to visit and investigate the work, reported that as no direct teaching of the Gospel was permitted by the factory authorities, she preferred to be located where she could do direct evangelistic work among older women. We hope that eventually we will find a woman who can go in and do aggressive Christian work in spite of all obstacles and minister to the spiritual ills as well as the bodily ills of these poor overworked girls whose lives must be barren indeed!

The Sunday School work done by the Miyagi Girls' School students has been carried on as usual. One new Sunday School has been supplied with teachers making seventeen in all. This spring the complaint of the girls in the two upper classes of the high school department has not been that they were asked to do Sunday School teaching, but that the supervisor had failed to give them classes. They are young, and no doubt very inefficient teachers, according to modern Sunday School methods, but their eagerness and willingness are certainly praiseworthy.

The Bible Woman's Committee has a share in supplying fifty Sunday Schools with teachers and nearly as many Churches with Bible Women, or with helpers in their services. There has seemed to be a greater cry for Bible Women from the evangelists in our field this year than ever before, and Tohoku girls trained in our Tohoku school are given the preference. In March of this year four girls graduated from the Bible Course of Miyagi Girls' School and at present four students are enrolled in the second year class, and six in the first year. In addition to this we are supporting two girls in a Yokohama Bible School and one in a Kobe school, both of which have a full three years' course.

The Committee is looking forward to the return of Miss Brick, who will devote her whole time to the teaching and supervision of our Bible Women.

Lydia A. Lindsey

REPORT OF THE KINDERGARTEN COMMITTEE

The Kindergarten Committee at present has three kindergartens, one at each of the following places—Minaru, Iwatsuki, and Yamagata. The Miharu Kindergarten was started about January, 1916. There are twenty-seven children this term, and one trained teacher and an assistant are employed.

The Iwatsuki Kindergarten was started about one year ago. The enrollment is twenty children. One trained teacher is employed, and the Bible Woman helps.

The Yamagata Kindergarten was started in May, 1917. Last fall the enrollment was 25. Seven were graduated in March. The present enrollment is twenty. This kindergarten employs two trained kindergartners.

The Committee is also supporting Miss Misao Sato in the Kindergarten Training School in Kobe.

Sarah H. Schaffner

STATISTICS OF THE JAPAN MISSION FOR 1918

Year when opened, 1879.

I. Workers

1. Missionaries—(a) Ordained male, 6 in Evangelistic, 4 in Educational, 1 in Administrative work. (b) Unordained male, 3 in Educational, 1 in Language work. (c) Single women, 2 in Evangelistic, 3 in Educational work. (d) Wives, 5 in Evangelistic, 7 in Educational, 1 in Administrative work. (e) Short term workers, 2 in Educational work. (f) Total, 35.

2. Japanese workers—(a) Ordained male, 14 in Evangelistic, 6 in Educational work. (b) Unordained male, 22 in Evangelistic, 41 in Educational work. (c) Bible Women, 24 in Evangelistic, 7 in Educational work. (d) Others in receipt of salary, 5 in Evangelistic, 13 in Educational work. (e) Total, 132.

3. Japanese workers employed by Japanese Church: (a) Ordained male, 3 in Evangelistic work.

4. Japanese included above who are not Christians, 15.

II. Educational Statistics

Kindergartens, 3; pupils in same, 72. Middle Schools (Boys'), 1; pupils in same, 584. Girls' High Schools, 1; pupils in same, 165. Colleges for boys, 1; students in same, 50. Colleges for girls, 1; students in same, 47. Theological Schools, 1; students in same, 15. Bible Training Schools, 1 for Girls; students in same, 10. Boarders in North Japan College, 96. Boarders in Miyagi Girls' School, 70. Japanese aid to Miyagi Girls' School, \$2500. Japanese aid to North Japan College, \$7427.11. Mission aid to Miyagi Girls' School, \$6400. Mission aid to North Japan College, \$9750. Estimated value of Miyagi Girls' School property, \$72,000. Estimated value of North Japan College property, \$120,500.

Note.—The above Colleges, Theological School, and Bible Training School are not separate schools, but merely departments in the Miyagi Girls' School and North Japan College.

Evangelistic Statistics

Mission stations where evangelistic missionaries reside, 6. Outstations regularly visited by missionaries, 93. Organized Churches, 32. Churches wholly self-supporting, 4. Churches partly self-supporting, 28. Organized preaching places, 23. Other places where preaching is carried on weekly, 63. Church buildings and chapels, 24. Es-

estimated value of property used for evangelistic purposes, \$56,987.78. Communicants, 3008. Baptized non-communicants, 277. Others than above under definite Christian instruction, 244. Adult baptisms during 1917, 222. Infant baptisms during 1917, 21. Sunday Schools, 106. Sunday School attendance, 4856 (not enrollment). Name of Japanese Missionary Board, Somukyoku. Total amount of Japanese contribution, \$5,155.61. Mission aid to Evangelistic work, exclusive of missionary salaries and expenses, \$22,014.09. Date to which these statistics extend, Dec. 31st, 1917.

E. H. Zaugg, Statistical Secretary

Note.—The above figures include the statistics of the Aomori-Iwate field.

REPORT OF THE LAKESIDE SCHOOLS

In our task of education in the Lakeside Schools, towards what ultimate goal are we training our students? The end desired must be seen in our best work. All means or arts of education will be determined by the ideal we entertain of it. The ends we aim at in educational work should make for efficiency in the material life and for fullness and joy in the spiritual life. Our ultimate aim is the perfect organization of life under one great purpose which finds its meaning in one great ideal. We are dealing with active, pulsing, concrete, human life. The dominating ideal is the highest good possible to man, and that is found only in a relation to that highest good and true personality which we know is GOD. That is the ideal towards which a perfect education must strive, and educational progress can consist only in that conception which reaches the meaning and purpose of human life in God. The theory of education that actuates us is one which assumes that the things and activities of life should be evaluated according to a spiritual standard which finds the highest good of man in the perfection of his spiritual nature. In the lessons of nature and man we point to Jesus Christ. We teach that what a man is far outweighs what he has, whether of material or of intellectual possessions. We point out that the perfection of personality lies in nearness to God, in nobility of mind and heart, in reverence and awe in the contemplation of the divine love and perfection, in striving for all that is great and good, in hearty acceptance of the common duties of daily life, in strenuous endeavor along the lines of our calling, in earnest longing for truth, in appreciation of beauty, in growing hatred of selfishness and oppression, and in maintaining a self-determining spiritual activity and service for others. Then and thus knowledge may be power to act and meet the calls of life as they are made, whether by God or man. Self-development and Christlike altruism may attain to that knowledge which is life eternal,—the realization of the only true God and Jesus Christ whom He sent into the world. Such a scheme of education is faithful to the truest acquisition of knowledge according to the wealth of human attainments; and at the same time affords the inspiration that we learn in order that we may live more fully and nobly. So only can we enter into living peace and righteousness.

Effects of Political Upheaval

Concerning our political environment during the year it may not be said that every one of us with one of his hands wrought on the work and with the other

hand held a weapon; but it is only too true that we pursued our uneven course under most distracting circumstances. There were wars and rumors of wars; and angry political clouds, local and otherwise, cast their baleful shadows over us. However, we must be thankful to Him Who kept us for what we were allowed to do. Undoubtedly the war conditions interfered largely with the number of students in attendance. During the fall and winter semester ninety-seven students were enrolled at Lakeside; and this number in the spring semester fell to eighty-seven. The day schools fared better; for these show an increase from two hundred and fifty-five to three hundred and forty-three. As seen through the correspondence of the office, the prospects for Lakeside also are that the coming semester will bring us an enlarged number of boys and young men. As to the quality of the work done, we may say that the war did not interfere with results to any appreciable extent. Teachers and students performed their allotted tasks faithfully.

Why No Commencement Day

Our Commencement Day, January 30, 1918, could not be observed. Two days before that date occurred the dire destruction of Yochow City by the contending forces of the North and the South. Teachers and students were called upon to render aid to the thousands of refugees both in our Yochow compound and at Lakeside. Rev. J. W. Owen and his band of Red Cross workers had already tendered valuable service on several battlefields in this vicinity. The breaking up of Commencement Week had its compensation in bringing us into close personal touch with thousands of people when they most needed help and sympathy. Our time was by no means love's labor lost.

Diplomas of graduation were eventually handed to Fu Siao Lo, Wan Shao Tung, Pan Giang Hai, and Li Si, of the College course; and to Wen Yuan Tsing, Gwoh Hwai Tsing, Djang Dzi Chang, Wan Gin Shih, Gwoh Fah Tsien, and Chang Fuh Chen, of the Academy course. Of the College graduates, one, Wan Shao Tung, has joined the teaching force of our Shenchowfu Boys' School; and the others are in the Lakeside faculty. One of the latter, Pan Giang Hai, plans to enter upon a theological course in the fall of next year. Gwoh Hwai Tsing, of the Academy graduates, is teaching in one of our day schools. All the other members of that class are now Freshmen at Lakeside.

Religious Work in the Schools

The religious services at Lakeside have been regularly carried forward. The congregation, the Sunday School, the Y. M. C. A., the Evangelistic work, woman's work and the Student Volunteer Band have all been faithful witnesses to Jesus Christ; and souls are being interested in the life of grace and salvation through our Saviour. Twelve students and one teacher in the Lakeside Schools are preparing for holy baptism. Through the services of the organized congregation at Lakeside, in the city and in all our preaching places, and through the regular Bible course in all our curricula the students of our Lakeside system, College, Academy and Day Schools, are daily under religious instruction; and no one can measure the influence of this constant testimony to the Lord of Life. Our schools have their motive and theory in the Glorified Son of our Living God. The instruction of about five hundred boys and young

men in the Word of God is our abiding inspiration.

Property Improvements

We now come to look at our property. Last summer the Lakeside chapel was struck by lightning and considerably damaged. A claim of four hundred Hankow Taels was presented to the Hongkong Fire Insurance Company. This was promptly granted and transmitted. The repairs have been made. On the twelfth day of March, 1918, fire destroyed the Lakeside Dining Room and Gymnasium. After some correspondence and explanation, the Hongkong Fire Insurance Company granted and paid the amount for which the building had been insured—twenty-five hundred Hankow Taels, less the price of bricks that were saved from the ruins amounting to one hundred and forty Hankow Taels. This building is now in process of reconstruction. The Yochow Station has appointed William Edwin Hoy to oversee this work; but Revs. Beck, Owen and Reimert, as well as Prof. Hsiung, are rendering much valuable assistance.

For twelve years we have labored under the great inconvenience and disadvantage of having a mere bridle-path leading up among the rice fields to the East gate of the Lakeside grounds. A number of efforts have been made to purchase the right of way for the construction of a good road from the Lakeside property to the opposite hill, where the old road is in a better condition. Hitherto we have always been met with exorbitant prices on the part of the landlords. We are now negotiating once more for a road, and the Mayor of Yochow City has promised us to help get the right of way at a fair price, the prevailing market value of rice land.

That part of the building at the East gate which was formerly used by the military guard has been changed and enlarged for a chapel. This work was carefully overseen by Rev. J. W. Owen. This chapel is to be dedicated primarily to woman's work. Several small buildings at the west gate have been torn down and rebuilt as the west gate after the style of the east gate. In this we have a great improvement.

Only a few minor additions could be made to the chemical and physical outfit. There is room here for much improvement.

Need of Better Library

It must be said also that our library is not at all what it should be. It is still very small, not numbering more than six hundred volumes. Seventy-four valuable volumes have been ordered; but these have not arrived yet from America. A friend is making it his object to help in this direction; and thus these volumes have come to be ordered. We need more friends of this kind. The time has come for more earnest heed to be paid to books and apparatus for the use of the students in the Lakeside Schools.

The Offer of Dr. Hoy

The President of the Lakeside Schools, William Edwin Hoy, hereby offers to donate his carefully selected library of over three thousand volumes, value over four thousand dollars, United States Gold; provided a suitable library building be erected on the school grounds at Lakeside. It is most fervently hoped that this offer will promptly receive a hearty response. The Lakeside Schools need such an outfit NOW.

Notwithstanding our difficulties and limitations it is felt that we are making

solid progress. The teachers and students are developing a healthy school spirit and the better life of the institution is already a mighty leaven in different parts of China. The foreign members of the faculty and Prof. Hsiung are diligent in season and out of season to advance the best interests of our enlarging systems of schools. With such men in the faculty, the administrative work is not too burdensome for the weak shoulders of the president.

We thank the Board of Foreign Missions, Reformed Church in the United States, for generous support, helpful advice, uplifting sympathy and fervent prayers. Unto you, humanly speaking, we look for additional direction, support and prayer. God calls all of us to be faithful to the inspiring opportunities that beckon us to greater undertaking.

William Edwin Hoy, President

REPORT OF THE DAY SCHOOLS CON- NECTED WITH THE LAKESIDE SCHOOLS

The work in the Day Schools has been very encouraging. I think we have made substantial progress in this work. The growth in these schools has been slow and natural. It was difficult to get up a course of instruction to fit the needs and conditions of China and to meet at the same time the requirements of the Lakeside Schools for which these schools are feeders. A unified course was adopted at the new year's meeting of all the teachers. We made it as practical as possible, because the majority of the boys will have no opportunity to continue study when they have completed this course and will engage in some occupation or business. However, we have included studies to develop the heart, affections, and mind, as well as the senses. Contrary to the general opinion of the Chinese mind and character, such studies as drawing, music, nature studies and geography have without exception become the most popular in all our schools.

Physical Training

Physical culture is by no means neglected. Calisthenics and games are a part of the daily program. Association football is the most popular of all these games. The last hour of the day, from five to six, is given to this sport. It is the happiest hour of the day, of course, for boys are boys and especially is this true of Chinese boys, who have no opportunity for any games in their narrow restricted lives. The zest and spirit with which they enter into all games is one of the hopeful signs of young China.

I am convinced that good, strongly organized and well conducted elementary schools is one of the essential needs in the development of China.

Religious instruction is one of the prominent features of these schools. Daily religious services, under the charge of a Christian teacher or an evangelist, are conducted before school room work begins. Two periods a week of Bible instruction is a part of the program. In every school some of the boys study the Catechism under the evangelist in preparation for baptism and Church membership.

The Boys Like the Schools

That our boys like the schools is shown by the fact that some of them who were taken out of school by their parents to learn trades refused to stay on the new job and insisted on returning to school; others threatened to commit suicide if their parents would take them out of school. During the civil war, this last year, when parents fled for

safety into the mountains and country, some of the boys preferred to brave the dangers, stayed with the teachers, and continued with their studies, doing their own cooking. So that in spite of the opposition of some parents to their sons' eating foreign books, as they term western subjects, our schools are gaining in popularity among the boys everywhere, and superstition and opposition are giving way.

There are nine schools in our circuit with three hundred and seventy pupils in attendance during the year. In spite of the unsettled conditions, three hundred and forty-three boys, with 20 teachers, are in the schools today. About seven hundred dollars was given in gifts by the Chinese at one place for the building of a school house. We now occupy this fine building, the best of all our schools. Each boy pays for his books and a nominal tuition fee, besides a small fee for the upkeep of the school room. In another city the people are getting ready to put up a school house and invite us to open a school. Fifteen boys from these schools have entered Lakeside.

W. A. Reimert

REPORT OF ZIEMER GIRLS' SCHOOL AT YOHOW CITY

The year that has now drawn to a close has been in many respects a unique one in the annals of the Ziemer Girls' School. One thing that made it so was the large enrolment. One hundred and on girls were registered for the Fall term and ninety-nine for the Spring term, the enrolment for the whole year being one hundred and twenty-nine. We were very glad for our new iron beds which gifts from friends at home made possible, as otherwise we should not have been able to accept so many pupils. The dining-room was crowded to its utmost capacity and it was soon found necessary to have a number of the small girls eat before the regular meal hour.

War Affected the Work

Work went on much as usual until the end of October. At that time the people of the town became very uneasy concerning the political situation and a few parents withdrew their daughters from school and moved away from Yochow. In the school, however, we felt no alarm and went on with lessons until the end of January, when the battle between the Northern and Southern soldiers took place. The behavior of the school girls was commendable; and even when the city was burning they were quiet and self-controlled. After a few days of rest they resumed their school work and took their mid-year examinations. The school was then closed for the New Year vacation. During this time over forty girls stayed in the building, as it was not safe for them to return to their homes.

Girls Studying Under Fire

The reopening of school for the Spring term was postponed for several weeks, owing to the unsettled condition of the city. Hardly had work begun before the foreign ladies were ordered away from Yochow and we were forced to leave the school. Mrs. Heinrichsohn, who was not affected by Consular orders, most kindly took charge of the school. Owing to her able management and to the Chinese teachers who assisted, the school was in session during the trouble that followed. Even during the heavy bombardment of the city the girls kept quietly on with their studies and not a day was lost. We wish to extend our heartiest thanks to Mrs. Heinrichsohn

for all that she did for the Girls' School during this crisis.

Great Interest in Christianity

A more than usual interest was shown this year in Christianity. In January five girls were received into the Church by baptism and one by confirmation. Thirty-three more were enrolled as enquirers. With the assistance of Miss Ammerman two Christian Endeavor Societies were formed in the school. Pupils showed great interest in the meetings, and in the Intermediate Society took charge of nearly all the business. At the Christmas season the two societies united their funds and gave a treat to the children of the Street Sunday School.

Graduating Exercises

On July 1 graduating exercises were held for the second time in the history of the school. On this occasion certificates were given to five pupils of the Seventh Year Class, and to thirteen pupils of the Fourth Year of the Lower Primary Course. Of the five pupils who now leave our school two will go to High School in Changsha and one to the Bible Training School in Kiukiang.

Owing to the political situation we were unable to open a Day School. In the Spring term, however, at the urgent request of certain Christian parents we admitted eight little children as sub-primary day pupils. We hope that this will prove to be the nucleus of a kindergarten.

We look forward to the coming year, to the opening of day schools and the broadening of our work.

Gertrude B. Hoy

REPORT OF WORK AMONG WOMEN AT YOHOW CITY

The past year has been full of unusual experience. On the whole we consider it a fruitful one.

The work among the women constantly unfolds new avenues of service and rich opportunities of approach formerly closed to the foreigner.

With regret we report that due to the continued unfavorable political conditions itinerating and regular street work were made quite impossible and many recognized needs were sorely slighted.

An Itinerant Trip

During the year only one itinerary was made. Sixty-nine families were visited by myself. The course of study in the women's daily classes was continued the same as Mrs. Heinrichsohn had adopted during the last four years, with the addition of writing classes and a weekly lecture in hygiene.

There were fifty women enrolled in the two classes which were taught by Mrs. Heinrichsohn and myself. The average attendance was thirty-two. We were gratified to note the interest and sincerity as well as punctuality on the part of the members. At the weekly women's prayer meetings and the regular Sunday services, the attendance exceeded that of other years.

Work at Lakeside

The Lakeside women's work has for years been under the supervision of Mrs. Hoy. The much longed for and badly needed Bible teacher could not safely travel from her home in Hupeh to Yochow. For this reason the regular enquirer classes were not conducted as extensively as heretofore. Mrs. Hoy faithfully continued her industrial work, the weekly prayer meeting and daily morning prayers. At these meetings Mrs. Owen rendered valuable service by

addressing the women. During the early fall several successful evangelistic trips were made by Mrs. Owen and Mrs. Reimer in the country district near Lakeside. But these visits, too, had to be discontinued, as it was not deemed wise for the ladies to go out in the country during the unsettled condition.

The regular outstation work and preaching has been left exclusively to the wives of our evangelists, two of whom are trained workers. In two of the outstations enquirers' classes and weekly meetings have been held all year.

Classes Taught the Catechism

In the Zeimer School they were three classes in catechization. The oldest class of five was taught by Mrs. Heinrichsohn and prepared for Church membership. These girls were baptized at the New Year season.

Preaching and visiting in the woman's hospital ward and in the dispensary were part of the daily curriculum of the Bible woman.

During the days of fighting in and near the city when the compound was full of refugees the opportunity of preaching the Gospel was not neglected. Many who previously were fearful of entering the foreigners' compound went away with partition walls of fear and superstition quite removed. For two months afterward the women poured into our Church services. Every available bench was carried into the Church and yet there was not room. We trust some seed has fallen on rich soil, and in time to come may bear fruit.

The Children's Meeting

An interesting and fascinating feature at Yochow has been the children's meetings, which were held every Sunday morning and afternoon. Through the kind and efficient assistance of Misses Myers and Firor these meetings were made possible, and we hope they may be the means whereby little ones may have a share in leading their parents to Jesus Christ. The average attendance has been sixty-seven, and frequently parents accompany their children. Seven school girls were appointed teachers to regular classes. Thus they had an opportunity of doing a bit of home missionary work. The Christmas treat was furnished voluntarily by the students in the Girls' School.

The work is still in embryo stage; our accommodations inadequate, the conditions at times discouraging, but we are grateful to our Heavenly Father for the friendliness and kind disposition of the people toward His word and hope ere long that we may be able to avail ourselves of some of the untouched opportunities in this field of service.

Helen B. Ammerman

REPORT OF EVANGELISTIC WORK AT YCHOW STATION

We are sorry to report that during the past year the ordinary routine of our work has been seriously interrupted by the disturbed conditions in city and district.

Our best street chapel has been entirely destroyed by fire, and the existence of martial law has caused the suspension of practically all evening meetings. Thus street chapel meetings and Christian Endeavor meetings suffered most. The midweek prayer meetings were continued by changing the hour of meeting to one earlier in the day.

Some of the towns where our outstations are located were practically deserted by their inhabitants and as yet few of the people have returned to

their homes. We cannot expect the work to return to its normal state until peace shall have been made between the warring factions in our province.

Great Opportunities Await Us

However, it is also true that these unusual conditions have furnished unusual opportunities, both in city and in district. We, together with our evangelists and helpers, have tried to avail ourselves of these opportunities. Our evangelists, everywhere, have given themselves untiringly to relief work, and to mediation in behalf of the oppressed. We feel justified in saying that the ills which have befallen the district have been used of God to bring about a change of attitude toward mission work and a clearer understanding of its aims. In places where our work has been but little known, and where, some time ago, our colporteurs were but coldly received, the present conditions have opened wide the doors. These people are now urging us to establish chapels there. We have responded by sending men to them to preach the Gospel and to distribute Christian literature.

Work Among the Refugees

The work undertaken on behalf of refugees and that in connection with the Red Cross, while consuming much time and energy, have demonstrated not only to the people of the immediate vicinity the practical value of the teachings of Christ, but have brought recognition and thanks from many other parts of China. Letters of appreciation have been received from people in the provinces of Chihli, Shansi, Honan, Shantung, Anhwei, Kiangsu, Hupeh, Kwangsi and Kwangtung. The President of China sent a representative to thank us for the work done on behalf of the soldiers. Admiral Du, of the Second Naval Squadron, whose gunboats took part in the bombardment of Yochow, besides sending us a letter thanking us for looking after the welfare of the people, sent \$1000.00, to be used toward defraying the expense of this refugee work. The brother of Gen. Tsao Kun, Commander-in-chief of the Northern forces, also wrote a letter and sent \$1000.00 for the same purpose.

A Remarkable Letter

Among the letters referred to is one from a man connected with a Shanghai book firm. He writes, in part, as follows: "On hearing of the bad news that Northern soldiers had set on fire the great city of Yochow, and also that the people were greatly suffered from them, I am almost unable to have a voice to cry for that; but, sir, when I know that all our family members are saved by your kind protection, I am so much pleased that I can almost hardly expressed with my pen. Sir, I am sure that you are always with Jesus. You have done yours quite alright. Your number of sheep are to be increased from now on, I am sure. . . . Now, sir, this is a chance for you to speak to me and our brethren. What you want to say, please do speak out. We are all sleeping a sound sleep and dreaming a fine dream indeed. Please be so kind enough to do your best to awake us. Hear me, sir." Although the English is faulty, it came to us as a soul's cry for the writer's country, and should make us realize anew the magnitude of our responsibility, as a Mission and as a Church.

Crowds Attend Sunday Services

Our Church services on Sunday mornings here in Yochow have been crowded to such an extent, that for a time we

held separate services for the girls' school and day school pupils. There are large numbers of both men and women under instruction, but, with the exception of five pupils from the Girls' School, we have no baptisms to report for the year. At this time one cannot be at all sure as to the motives of many of these inquirers—in fact, we feel quite certain that some of them have come with ulterior motives. Therefore we have deemed it wise to extend the probationary time until next year.

The Sunday School services have been well attended. A new feature of the Sunday School work has been the Sunday Schools for street children, which have been conducted each week by Misses Meyer, Ammerman and Firor. The woman's work has been encouraging and a full report of the same, by Miss Ammerman, is appended to this paper. We were fortunate in being able to carry out our campaign to reach the pilgrims to the sacred mountain of Ta Uin Shan, as usual this year, as the political troubles had not yet reached our district at the time the pilgrimage was made.

Members Have Suffered Losses

Our members have suffered considerable loss of property, and one of our inquirers lost his life during these days of trial; nevertheless, the Lord has wonderfully preserved us and those whom He has given to us, as compared with other Missions in Hunan, and we have cause for the deepest gratitude.

Our Church edifice here in Yochow presents a serious problem. Not only is the space inadequate for Church and Sunday School purposes, but the building itself is unsafe. It has been seriously damaged by white ants, which have hollowed out the pillars and weakened the beams and rafters to an alarming extent. The roof has leaked badly for several years and it seems impossible to repair it satisfactorily without replacing the entire roof. The question is, not what ought to be done, but where to secure the funds for these extensive and expensive changes and repairs.

Need of Chapel Funds

We have been much encouraged by the beginning which has been made toward the collection of funds for the building of chapels in the out-stations. The need for these funds is more acute than ever, in order that we may meet the demands that are sure to arise when this province shall have passed through the present crisis. While on the subject of out-stations, we might mention that there lies before us at present a petition from a number of the residents of Hua long once more urging us to come to that place to open Christian work.

In a period of over fifteen years spent in missionary service in China, there has never been a year when we have been so conscious of the guidance and protection of a loving Providence as during the past year of stress and anxiety, and we would not close this report without recording our deep gratitude for uncounted blessings and favors from Him for whose honor and glory we are working.

F. K. Heinrichsohn

REPORT OF HOY MEMORIAL HOSPITAL

In presenting the Departmental Report for the Hospitals for the year just closing, we would return special thanks to our Father for His great goodness to us and His protecting care, which has ever been round about us, as a shield. Amidst many dangers, great stress of work, and constant uncertainty, we have been kept in peace and safety.

The Return of Dr. Beam

Another subject for special thanksgiving on our part is the return of Dr. and Mrs. Beam to the work, last November. They arrived just in time to be of the greatest help in getting ready for the eventualities which were inevitably coming upon us, and then all through the actual crisis of the battle their services were invaluable. It was, indeed, hard upon them to meet with a boatload of soldiers on our way up from the port, with loaded rifles pointed at us until the launch stopped and explanation was made as to who we were; but this was only the initiation into what was coming, and they soon settled down to such things as a matter of course. It has been a great comfort and pleasure to all of us to have them back in our midst.

A Red Cross Hospital

The Men's Hospital has been full to overflowing. The Woman's work was affected by circumstances: at times full, at other times almost empty, when the women were afraid to come. In view of the fighting we had to turn the Mission Hospital into a Red Cross Hospital, and work in conjunction with that organization. Rev. F. K. Heinrichsohn, of our Mission, was in charge of the Red Cross work, and rendered invaluable service to the whole community. He engaged three large buildings and fitted them up for the reception and care of the wounded, so that for some time we had four large hospitals to attend to. At the present time we have only one Red Cross Hospital, besides the Mission Hospital.

When the war finally swept beyond us, we were confronted with some serious epidemics. We were threatened with the pneumonic plague, but, fortunately, it did not materialize in our vicinity. But we had cerebro spinal meningitis, smallpox, typhoid fever, and other diseases to combat.

Chinese Physicians Assist

To cope with the extra amount of work, several other Chinese physicians were engaged by the Red Cross, and we must mention with special gratitude the coming of Dr. E. B. Young, from Changsha. Dr. Young is an American graduate, and was educated in America, and at present is engaged in private practice in the capital, but he came down to our help and has endeared himself to all by his tact, and skill, and common sense.

Training School for Nurses

From September Miss Traub and Miss Myers conducted the Training Schools for women and men nurses. There were two classes of students, the Intermediate, and the Juniors, Lectures in Anatomy and Physiology, Hygiene, Bacteriology, Materia Medica, Nursing-theory, Bandaging, English, Chinese Language, Science, and Massage were given. Dr. Yao and Dr. Lei assisted in giving these lectures. Two evenings a week were devoted to Bible Study. The first semester was finished without interruption. At the beginning of the second semester the fighting began, and our time was so fully occupied that there was no chance for holding classes at all for a couple of months. But the students were gaining valuable experience in practical work during this time. About the latter part of March, lectures were again resumed, and with additional classes we were able to complete the work of the year.

The health of all the staff has been good, for which we are thankful.

Statistics

The statistics are given separately, but in general, we treated in the Mis-

sion Hospital 1151 cases during the year, 1166 cases in the Red Cross Hospitals, making a total of 2317. We had a total of 271 operations; 211 under general anaesthesia; 37 with local, and 23 without anaesthetic.

In the Dispensary we had a total of 22,055 treatments, with 210 minor operations, and 100 teeth extracted.

Prayer Services

As much emphasis as possible has been placed upon Evangelistic work in the hospital. Every morning, for half an hour, all the helpers and patients who are able to move about are gathered for Bible study and worship. We have been studying the Bible by books, and covering the sixty-six during the year. There is a helpful atmosphere for the patients, as the nurses are nearly all Christians, and talk to the patients and help them to read, and interest them in Christ. We have a young man who preaches to them in the wards regularly and helps them to memorize passages of Scripture, and not a few patients have learned to read the Bible while in the hospital.

Each patient who understands the character is given a New Testament, and the seed is being constantly sown. During the fighting we had men of all classes of society, coming from many of the provinces of China, and many of these were definitely interested in Christianity through the work of the hospital. Not only the wounded, but numberless friends of the patients were also influenced, as they came constantly to visit the sick.

We heard through the Y. M. C. A. Secretary at Peking that a certain General who was wounded had a vision of Christ while in our hospital. He saw One in white come to him three nights in succession, saying, "I am Jesus and I have come to save you; escape for your life." He succeeded finally in getting away and is now earnestly studying the Bible with his whole family.

We ask for the special interest of the friends in the Homeland that this work may be carried on more and more effectively. Pray for us, that the Word may have free course and be glorified.

Wm. F. Adams

Alice E. Traub

Mary E. Myers

REPORT OF THE EASTVIEW SCHOOLS AT SHENCHOWFU

This has been a year of many blessings in our work in Eastview Schools at Shenchow.

First Graduates

On Saturday, June twenty-second, we graduated our first class from the Middle (or high) School. Of the three graduates, two are Christians. One of these will continue his studies in Lakeside College—he having the hope to complete college and then a medical course. The other two graduates will help in educational or evangelistic work in the Shenchow field, for the coming year.

At the same exercises, in connection with our Middle School commencement, certificates of graduation were given to ten students who had completed the course in our Higher Primary Schools; also twenty boys received certificates of graduation from our Lower Primary Schools.

Year of Hard Work

During the past school year, our students, as well as the teaching force, had a particularly hard year, inasmuch as our year's work included an extra

half year's requirements. The occasion for this added burden was the fact that our schools, accepting the school calendar of the Hunan Educational Association, changed our calendar, making the school year begin in September, rather than at the Chinese New Year. The majority of students responded heartily, and met the harder tasks with a conquering determination. The percentage of very good grades was higher during this year than last. Naturally, a number of students whose abilities or whose dispositions did not measure up to the tasks, have been retained in their old grades.

Could not Accommodate All Applicants

The attendance in our boarding school was higher even than last year, despite the fact that tuition had been raised and that our school had sent out posters to inform the public that our accommodations did not permit of new enrollments. Applicants for admittance, both local, and from distant places were refused, except in a few cases, for which it was imperative that we make accommodations.

Problem of Finance Is Difficult

The problem of financing the school has been hard to solve. At the beginning of last semester the tuition was raised to seventy thousand cash for a year. At the time it was a high jump, at which our Chinese faculty shook their heads. But before we had gone far into the year, exchange had gone so bad that we have not realized our hope of getting material assistance from the tuition received. We have fixed the tuition for next year at eighteen dollars in silver for a self-supporting student. We hope that the change to a silver basis will save us from the caprice of fluctuating exchange. But it will bring its difficulties, for the people who send their boys to our schools know little or nothing about silver, and will have great difficulty both in getting the coin for payment, and in understanding our breaking from the use of paper money, which is practically the only available currency.

New Site for School Secured

It is with a great deal of satisfaction that we announce the settling of the location for the future Boys' School Building. The large rice-field connecting with the Peace Garden at its northern boundary, has been purchased for the amount of silver, one thousand and forty dollars. There still remains the difficulty of removing a large number of Chinese graves from Peace Garden.

Two New Chinese Teachers

Valuable reinforcement has come to our teaching force in the persons of Mr. Wan and Mr. Glang, from Lakeside Schools.

Additional primary schools have been opened during the year at Wu Suh, and at Chi Ping, with an enrollment at the former of twenty-four students, and at the latter of forty-three. The field is ripe for extending these arms of evangelization,—our lower primary schools. Our middle schools are now giving us leaders to man the work.

Need for Larger Budget

Our request for a large increase in budget is partly called for by the present open door for this "foundation of a Christianized China,"—first class mission day schools. It is a matter for regret that the danger of travel from Shenchow to Chang Sha has made it impossible for our lower primary teachers to attend the institute for lower primary teachers to be held in Chang Sha in

July. Our primary schools are going to receive greater, though, and help from year to year.

For the ensuing year the lower primary schools of Eastview Schools will be enrolled under the Hunan Christian Educational Association.

The Y. M. C. A.

The Young Men's Christian Association in Eastview Schools now numbers twenty-four active members—that is, exclusive of teachers. Bible study classes were conducted throughout the year, led by the Christian students, in which more than fifty students voluntarily enrolled. The personal evangelism prayer group of the Y. M. C. A., co-operating with Rev. Bucher's enquirers' class, brought thirteen students to a decision for the Christian life.

We hope that the people of the home base will take every opportunity to become acquainted with the work as carried on in Eastview Schools—remembering us as an outpost on the frontier in the great conquest for His Kingdom.

J. Frank Bucher
Karl H. Beck

A REPORT OF GIRLS' SCHOOL AT SHENCHOW

It seems almost like old times to be forced to close our school before the work is finished. This is the third time since 1910 that our school work has been interrupted by revolutions.

During both the first and second terms of school there were forty-eight pupils enrolled with an average attendance of forty-seven. Lack of accommodation limits our attendance to this number. A number of last year's pupils did not register for the second term. New girls were coming every day, so after waiting a week for the old students to return or register, we took in the new girls. The former students were very much surprised when they returned to find the school full. The number of new students entering the second term brought the enrolment of the boarding school up to sixty-one. Twelve little girls were enrolled in the day school, making a total enrolment of seventy-three.

School Attracts Girls

The girls are eager to come to school. Several months ago, while out calling, I met a woman who asked me to take her daughter in school. I told her it was impossible at that time, but perhaps she could enter the second term. I forgot all about the incident, but the woman did not. On opening day she came with her daughter shortly after eight o'clock and reminded me of my promise. Being the first pupil to arrive there was no trouble about her entering school.

At the beginning of the second term we raised our tuition from three to four thousand cash per month. It will be raised to six thousand next fall. The total amount of tuition received for the eight months was 1074,500 cash, equal to \$245.88 Mex.

The Enquirers' Class

During the year we had an enquirers' class of eighteen girls—the largest class we have ever had in the Girls' School. On Easter four of these girls were baptized. Bible study is compulsory and is on our daily schedule, but the enquirers' class is not compulsory. No one was urged to join the class when the time of meeting was announced. It was a surprise and a joy to have eighteen girls come eager to study.

On March 5, we opened our first day

school for girls. It was opened in the Woman's Guest Room on our compound. The room is not very large, so our number was limited to twelve. That number registered within a day or two. Some of the smaller girls who wanted to enter the boarding school came to the day school, but a day school will not solve the problem for the older girls.

This spring two girls completed the Higher Primary course and are ready for High School. One of the girls who entered our school when it was first opened completes the course in the Union High School at Changsha and next fall will take up work in our school. She is the first one of our students to complete a High School course.

Rebecca N. Messimer

REPORT OF EVANGELISTIC WORK SHENCHOW STATION

As we present this our sixth report for the Evangelistic Department of Shenchow field, we rejoice in the privilege to praise our loving Heavenly Father, who has so graciously blessed us and used us in a small way in our little corner of His great vineyard of work.

Religious Services

Our regular Sunday services in the main Church are like those in the homeland, very similar from year to year. On January 1 the plan of holding an annual congregational meeting was instituted. Reports of the various organizations in the Church were given. Elders and deacons were elected and other business attended to. The World's Alliance Week of Prayer was observed as usual in January. Previous to the "Week of Evangelism in China" parties of Christians went on short itinerant trips into the country districts. During the "Week" special daily services were held in the Street Chapel, also in a house in the Eastern suburb of Shenchow.

Just before the Chairman's departure for the homeland a three days' Conference for the Chinese Workers was conducted. All seemed to receive inspiration for larger work. We believe there should be an annual conference for the Chinese workers in Shenchow.

Sunday Schools

Our average attendance in the Church Sunday School has continued at about 300. The Sunday School in the Street Chapel on Sunday afternoons has been considerably interfered with because of the repairing of the Chapel. In January two new schools were opened—one at St. Luke's and the other at Wusuh—but few outside of the regular chapel attendants have taken any interest in them.

Enquirers

During the year thirty-two from the Enquirers' Classes received baptism. At present there is a total of about seventy-five men and women enquirers regularly studying the doctrine. Classes were conducted in the Girls' School, Boys' School, Street Chapel, Shenchow Church and in the Outstations.

Shenchow Street Chapel

Plans for various lines of work in the Street Chapel had been made and work was well begun when a fire destroyed the greater portion of our building. It has taken the remainder of the year to rebuild the Chapel, so little religious work has been done. The building is almost completed, so will be ready for work in the fall.

In connection with the Street Chapel two regular preaching places have been opened, one in the Eastern suburb and

the other about one mile out of the city.

Outstations

The work has gone forward in each of the Outstations. At Luki we had two workers for part of the year. A house-to-house canvass with Christian literature was made. Aside from regular services in the Chapel, preaching was conducted in a Street Chapel annuo was conducted in a street chapel located in the central portion of the city. The workers also made trips into the country and have arranged for regular preaching in several villages near Luki. One worker has returned to Shenchow. The first baptismal service took place on May 5, 1918, when three persons—one man and two women—were baptized. Mr. Sin, our evangelist there, has been conducting classes for the study of characters and the Catechism.

At Wusuh the first baptismal service was held on December 30, 1917, when five men and one woman were baptized. There are still several very earnest enquirers. A Day School for boys was opened at Wusuh after Chinese New Year this spring.

The first Christians in Paotsing were baptized in October, 1917. Two men received baptism. There are several enquirers, a few of whom seem to be much interested. The Chapel has gained a good name in Paotsing and some say the character of the people on the same street has changed—a better class of people are moving in. The people of the city have been terrorized by robber bands during the whole year and the presence of those bands has made communication between Paotsing and Shenchow difficult at times.

Itinerating

Last October Mrs. Hartman and our children accompanied the chairman to Paotsing. It was a four days' overland trip. Had opportunity at several places along the road to preach the Gospel. Mrs. Wan, of Wusuh Outstation, went with us and spoke to women wherever she had opportunity. We spent over a week in Paotsing preaching each night. Mrs. Hartman held meetings for the women.

Previous to "Week of Evangelism in China," three parties of Christians with Prof. Karl H. Beck, Rev. J. Frank Bucher and the chairman as leaders, made short itinerant trips into the country, each spending three days. The purpose of these trips was to preach the Gospel and sell Christian literature. It was found very helpful, especially to the Christians who participated, and it showed that the country near Shenchow is ripe for an extended work throughout the country districts. In the latter part of April the chairman's family, together with Miss Miller and the Luki Chinese workers, made a trip up the East river from Luki to Gien Chu, which is sixty miles from Shenchow. We visited and preached at all the larger towns along the way. It was said that foreign women or children were never seen in those parts before. Good hearing was given to the Gospel wherever presented.

Colportage Work

The unsettled condition of the country for the last year has made colportage work through the country districts impracticable. Two men made a trip down the Yuen river to the end of our district, then across country, returning by way of the Changteh-Shenchow road.

Women's Work

There has been growth in the Women's work, though only women, aside from four school girls, were baptized. Mrs. Hartman had charge of the work

and was assisted some by Misses Miller and Messimer. The weekly Thursday meetings have been held in the Church, since the Women's building was frequently too small to seat the audiences. On Tuesday afternoon meetings were held in the Eastview suburb. The enquirers' class of ten have for most part done very faithful work.

Our term of service has ended. In many ways little seems to have been accomplished. As a whole, there has been some progress.

We wish the new chairman God's greatest blessings in carrying forward the Evangelistic work in Shenchow.

Ward Hartman

REPORT OF MEDICAL DEPARTMENT, SHENCHOW STATION

The work of the Medical Department

of the Shenchow Station has progressed favorably during 1917. It is true that we treated more patients in the hospital during 1916, but that was because of the fighting near Shenchow in the spring of that year, which should be reckoned as abnormal, while conditions during 1917 were what we should expect normally.

People Have Confidence in Hospital

The confidence of the people in the hospital is increasing, but the ages-old superstitions and prejudices of the Chinese are slow in breaking down, so that the growth of our work can hardly be very rapid. During the year there were treated in the hospital 146 patients, and in the dispensary 2417 patients, there being in all 9717 visits to the dispensary. We made 81 visits to patients' homes for treating the sick. There

were 48 operations under general anesthetic, 32 under local anesthetic, and 127 without anesthetic.

Lectures on Sanitation

For one reason and another, there were no itinerating trips by the Medical Department during the year. This is to be regretted, and we expect to improve on it during 1918. During 1918 we also expect to give lectures on sanitation and kindred subjects in the street chapel. These lectures have already been begun at this writing.

The evangelistic work of the Medical Department has consisted of daily talks by the hospital evangelist to the patients in the hospital, and to the waiting patients in the dispensary. The financial report is submitted herewith.

Lewis R. Thompson

HOME AND YOUNG FOLKS

A LABOR OF LOVE

By W. J. Wiest

PART III. FREE SALVATION

The Rev. John Splicer was not given to oratorical outbursts or flights of fancy, for it was Truth, not Poetry, that he sought to enforce from his pulpit. But one Sunday he startled his congregation by the following announcement, couched in near-verse:

"There are ninety and nine who have not paid

Their dues to the Church at Fair Hill;
There are some who can't, and some who won't,

Yet some, we think, who will."

It was a comment on the Treasurer's report; for at a meeting of the official board held during the week the financial officer had read the names of nearly a hundred members who had made no payments during the year.

Excusing his verse rather for its quality of metre and rhythm than for the fact of its sorrowful content, Pastor Splicer was still magnanimous enough to assume the blame for a large share of the condition of the Church finances. He had frequently preached the Great Invitation: "Come, buy wine and milk, without money and without price." The trouble was that his members had taken altogether too literally the promise of free salvation as first uttered by the prophet of old. It were indeed very unfair to make this statement if these delinquents had been utterly unable to pay, but the list included the names of not a few who were quite well-to-do. And we are quite in accord with the sentiments of this man of God with regard to "free salvation," some of which we are glad to append at this point:

Salvation is free, and we are to proclaim it so to the world; and the very fact of free grace should stir a world to deep gratitude to a just God for the bountiful provision of spiritual balm for sin-sick, penitent souls.

Salvation is free from Heaven, but God's Church on earth needs material support. If a man should receive the gift of a horse, would he expect the donor to endow the beast with hay and oats?

The average Church subscription does not pay for the social advantages of heat and light and good music, to say nothing

of the pulpit lectures; else Churches would not need to struggle with current expense deficits. You cannot run a Church without money any more than you can run an automobile without gasoline,—unless, indeed, you want to run it down hill.

There are those who get all their religion "on time," as it were, postponing their payments until eternity, or even later if possible; and in the Book of Remembrance their credit rating announces them to be "spiritual deadheads."

Others are suspicious of the free offer of the Gospel, and like the doubting throner who passed by a bushel of genuine jewels, labeled "Take one," they also pass by and never come to enjoy the experience of finding the Pearl of Great Price.

There are even some who engage in the work of the Church as though they were offended at not having a place on the payroll with the preacher, never realizing that they are getting infinitely more out of the Church than they are putting into it. That was a most justifiable desire of a certain minister who expressed the wish that he were wealthy, so that he could "afford to tell some of his people what they deserved to be told." What wholesale litigation would entangle the average Church were she to prosecute every case of non-support!

There may be those who are minded occasionally to put a bill into the collection plate, yet if they should follow the true inclinations of their hearts it would prove to be a bill "for services rendered," instead of a bill in the form of legalized currency.

In this connection we are reminded of the prayer uttered by a student minister, praising God for the evening offering in most beautiful petition: "Accept these gifts, O God; they bear the superscription of the State; do Thou transmute them into shekels of the sanctuary."

As the plates were delivered into his hands by the ushers they almost tilted him forward, the congregation singing the while,

"We give Thee but Thine own,

Whate'er the gift may be;

ALL that we have is Thine alone,

A trust, O Lord, from Thee."

When, after the close of the service, the young minister-to-be learned that the offering amounted to only a meagre sum, he remarked, "I had no idea there was such

a weight in copper."

What has preceded is the unvarnished truth, but not all of the truth. All giving, thank goodness, is not done on a grudging basis. There is a brighter side, and behind every cloud of stinted giving we see the silver lining of a liberal response to God's cause.

What a splendid example that of the humble workman whose first thought upon opening his pay envelope is his duty to his Church, a rule from which he never deviates, even though his wages be diminished by broken time.

This man appreciates the fact that the Man of Galilee has paid the price to make salvation free, and in this consciousness is keenly alive to a sense of his first duty.

When men refuse to give God what they owe Him it illy becomes them to complain that the Church is failing. The Divine Father does not depend upon human sympathy for the success of His plan.

Freedom is enjoyed in a land of liberty because of the price that has been paid. So salvation is free through God's offer of His only Son, and the only cost to the members of His Church is expressed in the Saviour's charge, "Freely ye have received; freely give."

(To Be Continued)

WINTER DAYS

(Written for the "Messenger" by "Kathryn")

No song of bird can now be heard,
The lowering clouds look dark and grim;
But in my heart the thought of Him
The Crucified, Who died for me,
Can brighten all the hours so dim.

What though affliction walk with me,
And loneliness my portion be;
By kindred I may be forgot,
But there is One Who changeth not;
He Who passed through Gethsemane
Will not forget to comfort me.

Sylvan, Pa.

FIXING THE BLAME

"Can you keep a secret, Peggy?"
"I can; but it's just my luck to tell things to other girls who can't."—Boston Transcript.

RECONSTRUCTION

The peoples of this world will begin the work about which all are talking—reconstruction after the war, but will they remember, after this awful warning, that "except the Lord build the house, they labor in vain that build it?"—"The Churchman Afield" in Boston Transcript

MESSAGE OF THE FRENCH PROTESTANT FEDERATION TO THE CHRISTIANS OF AMERICA

The Council of the French Protestant Federation, together with the Protestants of all denominations, have with deep feeling taken cognizance of the message which our brother, Dr. Macfarland, has brought us in your name.

This message, vibrant of faith and sympathy, has been a powerful consolation to us in the grievous hours when we, with disquietude, have invoked the aid of the Most High while the enemy was working toward Paris in a supreme effort to crush right by force, to establish in Europe the domination of triumphant militarism, disdainful of the liberty and independence of peoples.

At this critical hour many of your battalions with their powerful armament were disembarking in close ranks in our ports, and without losing a day, were rushing toward the wavering front, with the youthful ardor of troops eager to make triumph that ideal which the lofty words of your noble President had placed before them! but also,—astonishing phenomenon—with the sharp vigor of our oldest troops, the most experienced in war through four years of incessant conflict.

In this tragic hour your messenger has come to tell us that your people and ours must now be one; that your mothers and your wives claim the honor of mingling their tears with those of our families who in so great a number weep for many of those on whom their dearest hopes depended.

He will bring you the poignant picture of our cities and villages shattered by bombs, systematically pillaged and systematically set on fire, of our orchards and our avenues where every tree lies cut down at the roots by a destructive rage which no consideration of humanity could arrest.

He will describe to you the shattered arches of our old Gothic Churches and of our modest temples; their stained glass windows reduced to atoms; their organs demolished piece by piece; their stalls and their benches burned or vanished.

But he will tell you also of the impatience with which our patriotic populations of the East and the North await the day when they shall hasten in the wake of your armies and ours to seek to re-establish, in the midst of ruins, a home which far too often will lack the sons fallen on the field of honor, the grandparents and the infants, mortally pierced to the heart in this lamentable exodus before the invading hordes, the women and the young girls dragged to the center of Germany in an ignominious slavery.

Your wonderful civil missionaries, your women, your daughters, members of your Young Men's Christian Association and Young Women's Christian Association have come with an unceasing devotion and an inexhaustible generosity to assuage these incredible sufferings.

Like the Good Samaritan, they have come to bend over the unfortunate victims of this most frightful of invasions and to carry to them words of consolation and continuous and abundant material aid.

May God be thanked for all which you are preparing to do in the way of restoring the ruins of our unfortunate provinces

and of revivifying the life and industrial activity of our richest fields, now totally in ruins!

You have come to bring on the part of the Most High to those ready to succumb under the blows of adversity, this message of faith and hope which shows the most unbelieving that God does not abandon him who puts his trust in Him and that to-day He puts in the hearts of His children that spirit of devotion and abnegation which Christ came to teach us here below.

The sons of Huguenots who for so many years have suffered for their faith upon the soil of this devastated country, which many could not bear to abandon, will fight once more with your aid, even to the final triumph for the liberty of the oppressed of all nations and for the restoration of our terrestrial country. Strong in this union, we have the firm certitude that, allied in this strife, we shall soon rejoice to bless God with one heart in the triumph

of the great cause whose defense has cemented once more the bond of union between the new and the old continent.

Why should we not add that we expect more still from the pity of our God and from your charity? May the spirit breathe upon the dry bones to make them live; may faith revive; may piety develop among us and may the frightful trial which has torn our hearts become the beginning of a revival which shall give youth to our Churches and new vigor to spread through our dear country the evangel of our Lord, Jesus Christ. To this task also, our brothers in the faith, you will give your co-operation and will contribute in the most valuable way to the great work of God for the safety of the world.

(Signed) **Elle Bonnet**, Secretary, Protestant Federation of France.

(Signed) **E. Gruner**, President, Protestant Federation of France.

News of the Woman's Missionary Society

[Send Communications to Mrs. E. W. Lentz, Bangor, Pa.]

The second week in January has become a marked week for Missionary Boards. To review the year just passed and note its failures and successes, and to plan for the future in which the Church shall minister as never before, was the privilege of the men and women who represented the Boards in the conferences. Full reports of the Council of Women for Home Missions and the Federation of Women's Boards for Foreign Missions will appear in the next few weeks.

A Unique Thank Offering Social—On January 6 a Missionary and Social Tea was held at the home of Mrs. E. M. Livingood, President of the W. M. S. of Eastern Synod. A general admission of ten cents was charged, and all the guests were served with tea, coffee and cookies. A small space in the hall was screened off from the rest of the hall and with Chinese decorations looked very much like a little nook in China. An extra dime was required to enter this mysterious corner, but each one who entered received a plate of chicken and rice which was called chop suey. Two striking posters emphasized the thought of the evening, "Thank Offering—Give of Your Plenty to the Needy" directed the attention to a bowl in which the Thank Offering was to be placed, and the poster, "Honor Roll—Subscription to the 'Outlook of Missions,'" called attention to the "Outlook of Missions," with the result that the Society has 10 subscribers to the magazine. The Thank Offering amounted to \$20.

Second Annual Thank Offering—The service of the W. M. S. of the Church of the Incarnation, Newport, Pa., was held during November. The members marched to the front of the auditorium as their pastor, Rev. U. O. H. Kerschner, and Rev. J. G. Rupp took their places on the platform, Rev. Mr. Rupp being the principal speaker for the evening. The placing of the Thank Offering on the altar, Scripture readings, responsive readings and congregational singing made a most impressive service. The Thank Offering was \$44.

A recent canvass for the Missionary Recruiting Campaign was made and the ladies of the Church were invited to join the Society. 18 new members were secured. The membership of the Society is now 48. The following are the officers for the coming year: President, Mrs. Philip Fickes; Vice-President, Mrs. Walter Kell; Second Vice-

President, Mrs. Lizzie Fisher; Secretary, Mrs. Walter Knights; Corresponding Secretary, Miss Minnie Deardorff; Treasurer, Mrs. John S. Leiby; Secretary of Literature, Mrs. W. H. Smith, Secretary of Thank Offering, Mrs. Hannah Bressler; Assistant Secretary of Thank Offering, Mrs. George Leedy.

Using the Prayer Calendar—At a recent meeting of one of our up-to-date Societies, the first prayer in the 1919 Prayer Calendar was used in the devotional service. There had been more than 100 Calendars sold in that Society, and it seemed as if every possible purchaser had been supplied. But at the close of the service several women inquired whether they could obtain Calendars because of the prayer they had heard read from it. This prayer, with several others, was given place in the Calendar so that women who might otherwise not come in touch with them could enjoy their beauty and helpfulness. If there are any Societies that have not been using the Calendar, it is hoped they will procure one for use in the devotional service at their meeting.

Looking Ahead—The Recording Secretary of the W. M. S. E. S. sends the announcement that an invitation has been received and accepted to meet next fall in St. John's Church, Schuylkill Haven.

Will You be One?—"Trained Christians, under Christ, Will Lead to Victory—Be One" is the concluding sentence on the announcement of a Course of lectures to be given in Trinity Church, Philadelphia. These lectures are arranged under the auspices of the Philadelphia Jubilee Continuation Committee, Woman's Board of Foreign Missions, Miss Susan C. Lodge, chairman. The committee has secured Mrs. William H. Farmer to deliver the course of four lectures on the General Subject, "World Friendship and the Missionary Enterprise," Friday at 3.30—February 7-14-21 and 28. The tickets for the course are \$1; single lecture, 35c. Mrs. Farmer is too well known not to attract a large number of women. At the Summer School of Missions, Chambersburg, she was one of the most popular mission study leaders and lecturers and her recent work in the school for Missionary instruction under the Woman's Interdenominational Missionary Union of Baltimore and vicinity was a pronounced success. Will you be one?

NEWS IN BRIEF

CHANGE OF ADDRESS

Rev. William H. Snyder, from Altoona, Pa., to No. 720 West Front street, Berwick, Pa.

St. John's Church, Freeland, Pa., Rev. A. O. Bartholomew, pastor, issues a very interesting and complete Year Book. The membership January 1 was 478.

Rev. H. J. Herber, of St. Paul's Church, Butler, Pa., has been seriously ill with typhoid fever. At the latest report he was improving considerably.

Let us do our share to make the War Emergency Campaign a glorious success, like good soldiers of Jesus Christ. What is your answer?

The Methodists have undertaken to raise \$2,000,000 for reconstruction work in connection with the Inter-Church Emergency Campaign.

The Lutheran Church is planning to spend \$500,000 for reconstruction work in Europe, including France, Finland, Estonia, the Black Sea provinces, etc.

We are very sorry to learn that Mrs. E. F. Evemeyer, of Easton, Pa., has been bed-fast since New Year. We hope for the early recovery of this consecrated worker in the service of the Kingdom.

Bishop Stearly, Dr. Robert E. Speer, and Bishop Wilson will speak at the Inter-Church Emergency Campaign meeting in Calvary Presbyterian Church, Philadelphia, Friday evening, January 31.

The Ministerial Association of Lafayette, Ind., is inaugurating a United Church Work Campaign which is conducted by a committee of five, of which Rev. M. N. George, of Salem Reformed Church, is chairman.

At a baptismal service in Trinity Church, Altoona, Pa., on January 26, Barbara Kehm, the infant daughter of the pastor and his wife, Rev. and Mrs. W. F. Kosman, was baptized by Rev. O. S. Frantz, pastor of Christ Church.

The Executive Committee of Philadelphia Classis meets in Assembly Hall, Philadelphia, February 10, 12.15 P. M., to receive the Rev. E. Wilbur Kriebel from East Pennsylvania Classis, to confirm a call to him from Trinity Church, Norristown, Pa., and to provide for his installation.

A feature of the Watch Night service, New Year's Eve, in St. Mark's Church, Wyndmoor, Pa., was the gratifying response by members and visitors alike to the suggestion that each one promise, "with God's help, to win another soul for Christ in 1919."

On January 19, following the mid-winter Communion, Rev. J. Silor Garrison, pastor of St. Stephen's Church, Harrisonburg, Va., presented, in a three-minute talk, the War Emergency Campaign and asked for contributions. In exactly five minutes the quota was oversubscribed by \$13.

Rev. John R. Hahn, formerly of Mercersburg, Pa., who has been a chaplain serving at the Recruit Depot at Fort Thomas, is now Ohio State Director of meetings and speakers for the Armenian and Syrian Relief Campaign, where he will serve until February 5. His address is Central Y. M. C. A., Cincinnati.

Missionary Sunday was observed in Trinity Church, Gettysburg, Pa., Rev. Paul R. Pontius, pastor, on December 8. Mr. Joseph S. Wise, Treasurer of the Board of Home Missions, gave a very interesting ad-

dress. In the evening the W. M. S. held their Thank Offering service. The contents of the little boxes brought by the members was \$23.39.

In Christ Church, Roaring Spring, Pa., Rev. A. A. Hartman, pastor, the Christmas offering for the orphans was \$27.67, for Armenian and Syrian Relief, \$18.03. A Christmas purse of \$41.70 and many other gifts were given to the pastor and family. Rev. Mr. Hartman has had a siege of four weeks with the "Flu," plus complications, but is recovering his strength.

Rabbi J. Tarshish, of Keneseth Israel Synagogue, gave an eloquent address in Dubbs' Memorial Church, Allentown, Pa., Dr. E. E. Kresge, pastor, taking as his text Micah 5: 4. He expressed the belief that in the future men of all religions will join in a federation of brotherhood to fight sin, injustice, poverty, disease and evil of all kinds.

The Mission Study Drive planned by the Fieldworkers' Union of the International C. E. Society is to begin in February and continue for two months. The societies of the Reformed Church are very fortunate in their text-book for the Drive—none other than Dr. Noss's captivating "Tohoku, the Scotland of Japan."

The Sunday School of Zion's Church, Ashland, Pa., Rev. I. M. Schaeffer, pastor, took up an offering for Armenian and Syrian Relief on January 26. The goal had been set at \$100, but when the count was completed the sum total was found to be \$162. Of this amount the Primary Department contributed \$34.35.

In St. John's, Shamokin, Pa., on Sunday morning, January 26, Rev. C. B. Schneder, D. D., conducted special Roosevelt memorial services. The Rotarians and their proteges, the Boy Scouts, under whose auspices the services were arranged, attended in a body. Dr. Schneder spoke a fine eulogy based on Heb. 11: 27, "He endured, as seeing Him Who is invisible."

In St. Mark's Memorial Church, Pittsburgh, Pa., Rev. H. H. Wiant, pastor, 5 members were added in January. At the Holy Communion on the 12th, two-thirds of the membership came to the Sacramental Feast. More than two-thirds of the apportionment has been paid. A piano will be provided for the Primary Department of the Sunday School. The War Emergency Campaign is now being planned.

Attention is directed to the advertisement from the Sugar Creek Charge, Allegheny Classis, which appears in another column. The Editor of the "Messenger" years ago enjoyed the hospitality of the good people of that community and believes that many ministers would find it a delightful and congenial field in which to serve the Master.

Rev. W. Stuart Cramer, Assistant Secretary of the War-Time Commission of the Churches, spoke at the great conventions of the Interchurch Emergency Campaign in St. Paul and Minneapolis, Minn., last Sunday. His pulpit in First Church, Lancaster, was filled by Dr. Leinbach, Editor of the "Messenger."

NOTICE: Subscribers to the "Messenger" whose subscriptions have been recently renewed need not be concerned if changes in the date are not immediately made. Owing to war conditions the materials from which the stencils are made could not be procured, but the changes will be made at the earliest possible moment.

The Federated Reformed and Lutheran

congregations of Fayette, N. Y., Rev. D. W. Kerr, pastor, through their union Sunday School gave an offering of nearly \$50 for the starving Armenians on January 19. At the morning service of that day, these two Churches held a special Victory service, celebrating the ratification of the National Prohibition Amendment, with special music and sermon.

At the "jollification meeting" of the Dry Federation of Pennsylvania, celebrating the ratification of the Prohibition Amendment, Dr. Clinton Howard said: "Let's celebrate. We have knocked the germ out of Germany, the stuffing out of Turkey, the bull out of Bulgaria and the corn out of John Barleycorn. New Jersey is the lost tribe of the House of America. Uncle Sam will rescue her in the end."

At a joint Consistory meeting of the Mt. Bethel Charge, East Pennsylvania Classis, held January 19, a call was extended to the Rev. Henry B. Reagle, of Miami Classis, Ohio Synod, to become pastor of the Mt. Bethel Charge, at a salary of \$1,500 per year. He has accepted the call and already entered upon his service. The Mt. Bethel Charge is to be congratulated on securing the services of a man with such exceptional ability.

At the Communion in Messiah Church, Philadelphia, January 12, the elders and deacons and all the former officers of the Consistory communed with the pastor, Rev. E. J. LaRose, at the first table. There was only one absentee, who is away in the service. This is a fine example. Thirty-five new scholars were added to the Sunday School during the last six weeks. There is an increase of 20% in pledges for current expenses and 61% for benevolences over last year.

Rev. J. S. Peters, of St. James' Church, Allentown, is Chairman of the War Emergency Campaign for Lehigh County, Pa. To ease the mind of their pastor, one of the elders assured him on Communion Sunday, January 26, that the allotment for St. James' Church was underwritten by a few laymen and the entire amount would be in on February 2, the day the Campaign opens. This was a welcome piece of news, for the pastor as Chairman of the County has a few cares besides securing his own quota.

The Rev. W. L. Anderson, pastor of the Mt. Crawford, Va., Charge, Acting Chairman of the Armenian and Syrian Relief Drive in Rockingham County, did splendid work for this most worthy cause. In addition to managing the campaign, he delivered telling illustrated lectures in all the larger Churches throughout the county and in the city of Harrisonburg. His own charge contributed largely to the cause, as did the other Reformed charges in the county.

Rev. T. C. Henschen, formerly of Cleveland, O., now engaged in Welfare Work in Allentown, Pa., filled the pulpit of St. Paul's Church, Kutztown, Pa., on January 19 and preached a rarely practical and instructive sermon on "Whole-Hearted Serv-

PASTOR WANTED

St. Paul's Reformed Church, Sugar-creek Charge, Allegheny Classis, is vacant. The charge consists of two congregations. Salary, \$1,200 and parsonage.

Address J. E. THOMPSON,
Secretary,
R. R. I. Chicora, Pa.

CIRCULATION NEWS

Schuylkill Haven Falls Into Line

ice." At a well attended congregational meeting, held January 21, in St. Paul's Church, Rev. G. B. Smith, pastor, plans were formulated for the organization of a "Layman's League."

A very beautiful Christmas service was rendered by the Sunday School of Salem Church, Lafayette, Ind., Rev. M. N. George, pastor, on Christmas evening. It was a "White Gift" program. The offering was \$220, of which \$213 was for the Fort Wayne Orphans' Home. Holy Communion was celebrated, December 29. The offering of \$25 was for the Mission House. On January 12, \$56 was given by the Sunday School for Armenian Relief; total offerings of the season, \$301. Preparations are under way for Foreign Mission Day.

February 2-9 ought to be great days in our Reformed Zion. Loyal hearts will be on the job to do our best for stricken France and Belgium, and for our wonderful boys in the service. The war work of the Church must be prosecuted vigorously as long as these boys are overseas, on their way home, or in demobilization camps. It dare not stop until the last soldier and sailor is safe home. Neither dare we close our hearts to the appeal of need from those lands that suffered so much for liberty.

Tuesday evening, January 14, the men of Christ Church, Grove City, Pa., Rev. H. S. Nicholson, pastor, were organized to do effective work. The name of the organization is The Unity Booster Club. The club will meet every Tuesday evening and take up some vital subject and discuss it. The object and aim is the development of Christian manhood and the extension of God's Kingdom. Good results are anticipated.

In next week's "Messenger" we expect to hear from a number of our readers concerning an important query recently raised: "Should we have annual meetings of our General Synod?" The change of date of Foreign Mission Day this year, by reason of the War Emergency Campaign, will necessitate the publication of our annual Foreign Mission Number in two weeks (February 13), and the February 20 issue will be the eagerly-awaited Woman's Number, which will, of course, be a great number of our Church paper.

At the joint Consistory meeting of the Thurmont, Md., Charge, on January 1, the salary of the pastor, Rev. Dr. P. E. Heimer, was graciously increased \$200 and his 'phone rent paid. Although the work was hindered by the "Flu," yet much progress is being made along all lines in this charge.

The trustees of the Allentown College for Women have sent a letter of appreciation to the pastors and elders of the Eastern Synod in gratitude for the amount received by the institution from the apportionment laid by the Synod in 1917.

The program of the Reformed Ministerial Association of Philadelphia for the coming weeks is as follows: January 27, Dr.

NO TONIC LIKE HOOD'S

Sarsaparilla for a Time Like This, After Influenza, the Grip,

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Fifty-five new subscriptions and two renewals is the splendid report of the First Church, Rev. Elmer G. Leinbach, pastor. At the time of writing, our Field Representative had not completed the canvass.

Mr. Dahlman reports twenty-five new subscriptions from St. John's Church, Rev. M. A. Kieffer, pastor, with only about one-tenth of the field covered. At this rate, St. John's will be one of the banner congregations. We are awaiting with keen interest the report of the completed canvass.

We have reason to believe that our read-

Hauser; February 3, A. P. Frantz; February 5, H. W. Bright; February 17, Maurice Samson; February 24, W. S. Clapp; March 3, C. F. Althouse; March 10, J. H. Poorman; March 17, H. H. Hartman; March 24, U. C. Gutelius; March 31, Union Meeting in Wesley Building, Seventeenth and Arch streets, address by Prof. Theodore F. Herman, D. D.; April 7, Robert O'Boyle; April 14, C. E. Schaeffer, D. D.; April 28, James I. Good, D. D.; May 5, J. M. Peck.

In the Marion, Pa., Charge, Rev. H. N. Smith, pastor, Communion was held January 12, at Solomon's, when 45 communed. Offering \$40. Additions, 1 by letter, 4 by adult baptism and confirmation. 7 infant baptisms. The W. M. S. held a Thank Offering service and \$25 was presented. On January 19, 145 communed at Heidelberg Church. Offering \$100. Additions, 2 by letter, 2 by renewal, 1 by confirmation, 3 by adult baptism. These services were preceded by two weeks of special services with good attendance and interest, at which Revs. F. F. Bahner, D. D., I. W. Hendricks, D. D., J. E. Guy, and W. S. Brendle assisted.

Union Theological Seminary, New York, will begin September, 1919, to charge \$150 a year tuition fee for regular students. A development of the system of graduate fellowships and scholarships for the purpose of encouraging advanced Theological study and a higher grade of scholarship is also announced. Four new resident fellowships have been added. A new plan of students' field work has been arranged and director secured who will give his whole time to supervise the field work of the students. Immediate changes in the curriculum look to a more thorough and better articulated training for the various branches of the Christian ministry.

In Bethany Church, York, Pa., Dr. George S. Sorber, pastor, Communion was observed January 5 and 2 persons received by certificate. An Every-Member Canvass, conducted on December 29, under the direction of the Missionary and Stewardship Committee, brought favorable results, increasing both funds for current expenses and benevolences. Appreciation of the pastor's services was shown by the grant of an increase of \$300 in salary, beginning January 1. Influenza somewhat delayed the offering for the orphans, but it was received last Sunday and amounted to \$132.20.

The January meeting of the Ministerial Association of the Reformed Churches of Harrisburg and vicinity convened at the home of the Secretary, Rev. A. N. Sayres, Harrisburg, later to be guests at dinner of the newly-elected President, Rev. W. F. DeLong, of Annville. The newly installed pastor of St. John's Church, Rev. Clayton H. Ranck, is the latest accession to the membership of the body. The feature of the program was the paper by Rev. E. L. Coblentz, Carlisle, Pa., on "The Effect of the War Upon Social Conditions." The

ers are interested in the Circulation News. We are receiving many invitations to canvass congregations. The next field on our program is St. Mark's, Reading, Pa., Rev. Gustav R. Poetter, pastor. Mr. Dahlman writes under date of January 25: "I will stay in Schuylkill Haven another week, but will be in the office on February 3, and then may return to Schuylkill Haven for a few days before I go to St. Mark's, Reading, Pa., Rev. G. R. Poetter, pastor, who has invited me to come into his field next."

paper showed thorough preparation and was heard with great appreciation. The February meeting will be held at Marysville, Pa., with Rev. R. E. Hartman as host.

We are glad for the beautiful message from Dr. Fluck in this issue. Reference was made editorially to the same general theme last week. It is a great mistake to suppose that the passing years need rob a man of force. True, the loss of "driving power" is a calamity, but often impaired physical strength is joined to growing spiritual passion and influence. The "drive" that counts most in the Church of God is the eagerness and urgency born of faith and experience, and the indomitable will may push to fruition great enterprises, even when the hands are rendered more feeble by age and disease. It is a subject worthy of most sympathetic study. Nothing has been more pathetic and un-Christian than the "shelving" of some of the Church's ripest characters.

In Irwin, Pa., the Church was closed five weeks on account of influenza. The weekly pledge and payment of Church obligations through Duplex Envelopes vindicated themselves during this time. Thanks to this plan, the Church suffered practically no loss of revenue. Under the leadership of the pastor, Rev. B. A. Black, 32 men made the annual Every-Member Canvass, December 1. It was a fine piece of work, resulting in an increase of 25% over last year. The Sunday School rendered the

History of the World War

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in collaboration with

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With an introduction by

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PUBLICATION AND SUNDAY SCHOOL BOARD OF REFORMED CHURCH

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program, "Peace on Earth," on Christmas Eve. Offering for the Orphans' Home, \$250. Holy Communion, January 12, preceded by a week of services, when the Revs. C. L. Noss and J. M. Runkle, Ph. D., brought inspiring messages. The Communion was the largest of the present pastorate. Two new members received and ten children baptized.

In St. James' Church, Allentown, Pa., Rev. Joseph S. Peters, pastor, 22 men made the Every-Member Canvass, December 15, from 1.30 to 3 P. M. The men appeared at the altar rail at the morning service and were commissioned by the pastor. There are 246 members, of whom 204 were seen that day, besides 29 contributing members. 90 calls were made. 102 increased their subscription. 11 contributing members were added. 27 contributors are children of the congregation, ranging in age from 6 months to 13 years. The canvassers themselves subscribed \$759.20 for current expenses, and \$174.20 for benevolence. The subscriptions of 204 members for current expenses were \$2,631.76, for benevolence, \$540.60. Contributing members subscribed \$133.36. Total subscription, \$2,731.76 for current, \$573.96 for benevolence. Total amount, \$3,305.72. The total two years ago was \$1,704.76; last year, \$2,902.64. With only a few exceptions, weekly pledges were made.

At Trinity Church, Spinnerstown, Pa., Rev. T. H. Bachman, pastor, the Christmas Festival was held in connection with the morning services. It was perhaps the first time when no evening exercises were held. The offering for the orphans was more generous than ever before. The Sewing Circle, Bible Class and Committee presented to the pastor a generous sum of money. The Sunday School officers were remembered in like manner. On January 19 a memorial service was held for Pvt. Samuel M. Shelly, who died on September 29, of wounds and shell-shock received in the battle of Montfaucon, Argonne Drive. He was in his 28th year, the son of Mr. and Mrs. Tobias Shelly, of Steinsburg, Pa., a graduate of Perkiomen Seminary and Franklin and Marshall College, a teacher in the public schools of Perkasio, before he answered the call to arms. While at college he won a number of honors and was a diligent student, an untiring worker, and a devoted Christian. The service was in charge of the pastor, President Kriebel, of Perkiomen Seminary, assisting.

(News in Brief Continued on Page 25)

SPECIAL MEETING OF THE GENERAL SYNOD

The General Synod of the Reformed Church in the United States will convene for a special meeting (officially called according to the provisions of Article 113 of the Constitution) on Tuesday, March 4, A. D. 1919, at 7.30 P. M., in the Christ Reformed Church, Altoona, Pa. The items of business specified in the call are as follows:

First—To receive and act upon special reports of the United Missionary and Stewardship Committee and the Boards of the Church and of any other agency of the Church.

Second—To receive and act upon reports from the Council of the Reformed Churches in America Holding the Presbyterian System and of the Federal Council of the Churches of Christ in America and the delegates of General Synod to the Federal Council.

Third—To consider the condition of our Church as the result of the world war and

our duties as imposed upon us by it.

Fourth—To consider the responsibilities and opportunities of our Church in the reconstruction period after the war and the advisability of a united campaign, as in other denominations, to meet the situation.

Fifth—To take measures to increase the working efficiency of our Church.

By order of General Synod.

(Signed) CHARLES E. MILLER,
President
J. RAUCH STEIN,
Stated Clerk
Wilkes-Barre, Pa., Jan. 15, 1919.

THE ANNUAL MINUTES FOR EASTERN SYNOD

The printed Minutes of the Eastern Synod for 1918 will be ready shortly for distribution. The Stated Clerks of the several Classes are hereby kindly requested to send instruction for the shipment of their several quotas to Mr. A. E. Urban, care of Hershey Press, Hershey, Pa.

In all cases where shipment direct to the several charges is desired the Stated Clerks will please follow the method of recent years, giving Mr. Urban the names and addresses of each pastor or charge and the number of copies to be sent. The total number for the Classis must agree with the number of copies requested on the annual statistical report for 1918.

By order of Eastern Synod.

J. Rauch Stein,
Stated Clerk.
Wilkes-Barre, Pa., Jan. 20, 1919

BETHANY ORPHANS' HOME

Rev. W. F. More, D. D., Superintendent
Going Along to Town

Perhaps most of my readers were born in the city and spent their youthful days amidst the excitement of town life. If so, they have missed one of the greatest pleasures of boyhood, namely, the pleasure of going along to town.

The writer well remembers how he used to look forward with eager anticipation to the coming of Saturday afternoon, which was to bring the fulfillment of the promise that he might go along to town. It lightened the labors of the entire week.

When the weather is favorable I go to town almost every day to attend to business which cannot so well be done by others, and it adds greatly to the pleasures of these trips when I can get a little boy to go with me to town.

Not that I have any trouble to get the boy. Evidently it is as much of a pleasure to them as it was to me when I was a boy. And in a manner I live my boyhood over again when I see how these little fellows enjoy it when they can go along to town.

We usually take the trip right after dinner, and I give first chance to the boy who has been best in school in the forenoon. Of course, this plan cannot always be followed or the same boys would go every time, but as far as possible going along to town is made a reward of merit.

Sometimes it is necessary to go to Reading, and that is a half day trip with much greater possibilities of sightseeing and therefore more eagerly desired. What a wonderful thing it must be to these children who get away so little and grow up in such a narrow environment! And yet it is just because ordinarily they are so busy with the wholesome pleasures and labors of plain country life that they find

so much to wonder over when they get the privilege of going along to town.

Going along to town is better at least for children than to stay in town all the time, and I notice that most of them like to come back. The exceptions are those who come under the influence of bad companions or of foolish relatives. The rest seem to have something of the feeling of Harbaugh, who wrote of the town:

"Mir is zu wenig Grienies dort
Kee' Blumme un kee' Beem;
Wann ich 'n Schtund im Schtedtel bin,
Dann will ich widder heem."

NEWS OF THE WEEK

Conditions in Russia—Within the past week or two several events in Russia seem to indicate that better times in that distracted country are in sight. First the Peace Conference at Paris, led by the five great powers, at the suggestion of President Wilson has decided to treat with Russia in a most friendly spirit. The news of this throughout Russia will, beyond a doubt, have a marked effect and will lead the people to a kindlier spirit toward the Allies.

Another event that presages good is that Lenine, the Russian leader, actually proposed to the Soviet Congress last week that the Bolsheviks surrender to the Allies. The suggestion was gravely discussed and a vote taken, and the proposal was lost by only twelve votes in a body of two hundred men.

A third reason to believe that Russia is on the verge of great changes lies in the fact that Trotsky in removing from Petrograd last week advised the Bolshevik soldiers not to defend the city if they were attacked by an anti-Bolshevik army that was threatening. These are all significant and seem to point to an early downfall of radicalism in Russia. Bolshevism has many good points in its doctrine, but it is so utterly extreme and radical that as a government it is impracticable and cannot be successful. If the Bolsheviks of Russia can compromise with other parties and retain the best elements in all, there is reason to hope for a great change for the better in the near future.

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Last week an interesting character, Madame Catherine Breskovskaya, known as the grandmother of the Russian revolution, arrived on our western coast. In an interview she said, "Russia never again will be ruled by autocrats. Out of the seeming wreck of Russia will come a strong government of the people. The Bolsheviks do not represent the Russian masses and their reign will no doubt be short. No other nation in the world stands so close to the heart of actual Russia as the United States. With America's help Russia will be made a strong and democratic nation."

National Prohibition—On January the 16th Nebraska became the thirty-sixth State to ratify the proposed Amendment to the Constitution of the United States, making the nation dry. The Amendment is to take effect one year from that date. There is no instance in the world's history quite parallel to this. Never before did a great nation deliberately decide to dispense entirely with intoxicants. It is true that Russia at the outbreak of the Great War decided to abolish strong liquor of all sorts, but this was the decision of its rulers rather than of the people, nor was it expected to be permanent in its operation. On the other hand, the people of the United States have not acted by any sudden impulse, as in the case of Russia, but have very deliberately made their decision after more than ten years of deliberation.

Aside from the effect of the new Amendment on the individual, it will profoundly affect the nation as a whole from an economic standpoint in two directions. First, the taxes paid by the liquor interests, including the breweries, and the license fees charged by various States against liquor interests, will be entirely cut off from the public treasury. This will amount to hundreds of millions of dollars per year. Where is this great sum to be made up? That brings us to the second of the nation's economic questions, namely, the saving that will be affected in the matter of grain used for making strong liquor, and labor. Herein the gain will be immense and will far more than balance the deficiency in taxation. There is not a doubt that the saving in twenty-five years will more than pay our share of the entire cost of the Great War.

Then and Now—The great Peace Conference now holding session in Paris is naturally compared with the last great world congress which met a little more than a hundred years ago—the Congress of Vienna. A contrast between these two and the purposes for which they met shows the marvelous progress the world has made in democracy during the past hundred years.

The Congress of Vienna was composed chiefly of royal and princely personages, with men of lower nobility sprinkled in. In this Congress sat the Emperors of Austria and Russia, the kings of Prussia, Bavaria, Wurtemberg, and Denmark. Also Princes Metternich of Austria, Talleyrand of France, and many other well-known noblemen of Europe.

The present Peace Conference, it is said, will contain but one person born to a title of nobility, Sommino of Italy. Among the great characters in this conference are Lloyd George of England, Foch and Clemenceau of France, Wilson and Lansing of the United States, all of whom have sprung from the masses in their respective countries, not one of whom wears any title of nobility whatever. In this respect, the make-up of membership, the two congresses are strikingly different, but greater perhaps is the difference in the respective aims and duties of the two congresses.

The Congress of Vienna met for the purpose of parcelling out Europe anew and of dividing the loot among the nations on the downfall of the mighty Napoleon. And one of the great objects of the Congress

was to strengthen autocracy on all sides and to suppress democracy wherever it dared raise its head. In consequence almost all of Europe during the succeeding generation was under the most oppressing autocratic government and real democracy, or government of the people, by the people, seemed crushed beyond recognition. On the other hand, the present conference meets for the purpose of parcelling out the various parts of Europe for democracy. Autocracy has been struck a blow by the recent war from which it can possibly never recover. In the future, so it is to be hoped, the people will have come into their own, that is, the people will be in a position to manage their own affairs, to make the laws by which they are governed, and to live their own lives in their own way and not to be dependent upon the autocratic machinery of over-lords. A comparison between the make-up and the objects of these two conferences shows in a most striking way the wonderful progress in the world's history during the past century.

DOMESTIC

By direction of Secretary Baker, G. B. Clarkson, Director of the Council of National Defense, has requested all State, county, community and municipal councils of defense to do everything possible to make successful the nation-wide arrangements for memorial service for Theodore Roosevelt to be held February 9th at the same time that services are held in Congress.

Dr. Frederick Gardner Cottrell, the chief metallurgist of the United States Bureau of Mines, has invented a precipitation process by means of which soot and particles of metals and chemicals are eliminated from smoke before it is discharged into the air.

Fuel administration officials expect a decrease in the price of bituminous coal and coke to result from an order, discontinuing maximum prices of these commodities and eliminating the zone system of their distribution. The order is effective Feb. 1st, but does not affect anthracite coal.

Former Senator George Tener Oliver, of Pennsylvania, died last week at his home in Pittsburgh, at the age of 71.

A great ordnance depot, the largest munitions storage plant in the U. S., if not in the world, will be built on Neville Island instead of the big ordnance plant which had been started before the armistice was signed.

Secretary Baker, January 22nd, ordered the release of conscientious objectors held at Fort Leavenworth, the remission of the unexecuted portions of their sentences, their "honorable restoration to duty" and immediate discharge from the army.

Railroads in 1918 under Government control earned about \$718,000,000 or \$250,000,000 less than in 1917; \$370,000,000 less than in the record year of 1916, and about the same as 1915.

The year 1919 is likely to be one of the worst locust years on record, the Department of Agriculture has announced. The periodical cicada, the real name of the insect, will appear in 21 States in the East and South, the Department says.

FOREIGN

The German armistice has been extended one month by the commissioners, who have concluded their sessions at Treves.

When the French steamer Chaonia struck a mine in the Straits of Messina, 460 of the 690 passengers and crew on board were lost.

A royal revolution has broken out in Portugal, according to a wireless dispatch from Lisbon. King Manuel has sent a telegram to the Portuguese government reproving the attempt in his behalf.

Deaths from starvation in Europe since

the war began were 4,750,000, as compared with 4,250,000 killed in battle.

Prince John, youngest son of King George of England, died at Sandringham Jan. 19. Since infancy he had suffered epileptic fits, which lately had become more frequent and severe.

So strained are the relations between the Czechoslovaks and the Poles, according to dispatches, that a state of war may be declared at any moment.

An official statement has been issued that 8 States will compose New Germany. Berlin and its immediate environs hereafter will be a separate State, independent of Prussia, of which it has been hitherto the capital.

The controversy between Italy and the Jugo-Slavs over their territorial aspirations appears to be growing more strained instead of diminishing.

The Australian Government has sanctioned the formation of a company to survey an aerial route between Australia and the Far East.

Ignace Paderewski, President of the new Polish republic, having completed the formation of the cabinet, has sent a note to the Allies requesting recognition of the provisional government of Poland as one of the Allies.

MISCELLANEOUS

The peace conference convened for its first official session Jan. 18, at 3 P. M. Delegates representing 26 nations met in the famous Clock Hall of the Quai d'Orsay. President Poincare made the opening address.

Reports from 21 cities showing more than 135,000 men unemployed, were submitted to the House Immigration Committee, Jan. 21, by Frank Morrison, secretary of the American Federation of Labor, in support of his contention that there will be bread lines in every industrial center before May 1. Mr. Morrison appeared in support of legislation to restrict immigration.

The Wilsonian plan as regards Russia, the plan which calls for the treatment of that country as a friend and patient, rather than a foe and outlaw has been adopted by the plenipotentiaries of the United States, Great Britain, France, Italy and Japan.

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NEWS IN BRIEF

In Dewey Avenue Church, Rochester, N. Y., Rev. Addison H. Groff, pastor, receipts in 1918 doubled those of 1917. The receipts for current expenses in the Duplex Envelopes showed an increase of 61%, and offerings for apportionment increased 222%. To date, the returns from the Every-Member Canvass show pledges of \$2,400, as over against \$1,052 last January. In this the young people have had a conspicuous part. 26 young men and women pledged a yearly total of \$683, an average of 50c, weekly. The attendance at Sunday School January 19 was 235. A campaign is going forward in this Church, which is about six years old, to double the membership in 1919.

Grace Sunday School, Columbiana, O., Dr. A. Theodore Wright, pastor, celebrated our Saviour's birthday under difficulties this season. A large number of children were sick and the program, "Joy to the World," could not be carried out as effectively as desired. The services had to be held in the Sunday School room, owing to the improvements being made in the auditorium. The spirit of worship, however, was manifest, and \$100 was given for the orphans. The main auditorium was painted and decorated, at an expense of \$300, under the efficient leadership of the ladies of the congregation. January 5 Communion service was held and a large number were present in spite of the cold day. The offering was \$185. There were 15 private Communion. An enthusiastic class is under training. The slogan, "Win One!" will be heavily stressed in both Church and Sunday School from now until Easter.

In St. Paul's Church, Butler, Pa., Rev. H. J. Herber, pastor, an early morning service on Christmas Day was held for the first time in that Church. The attendance was very gratifying indeed. Owing to the prevalence of sickness throughout the congregation, the usual Christmas program had to be dispensed with, but a very helpful Christmas service was held in the evening, of which the main feature was the observance of the "White Gifts for the King." The pastor gave an object talk to the children, using candles to illustrate the subject, "Christ, the Light." The offering for St. Paul's Home, Greenville, was \$208. Rev. Mr. Herber took up his work in Butler about four months ago. Although the work of the Church has naturally been hampered by the epidemic, the pastor is very much pleased with the fine response which the congregation as a whole has shown, and is very much encouraged in his new field of labor.

In the First Church, Wilkes-Barre, Pa., Rev. J. Rauch Stein, pastor, the Epiphany season Communion was held January 19. The pastor's brother, Rev. Samuel H. Stein, of York, Pa., preached brief and impressive Pre-Communion sermons. A co-operative effort between pastor and people to assure a larger attendance of the membership at the Communion was very successful. The offerings were \$175.67, of which a goodly part was for benevolent work. The congregation intends to pay its apportionment in full, as is its natural custom. Two new members were received by letter, one by renewal. The elders elected, William Schacht and James H. Knorr, and the deacons elected, A. P. Kiefer, William Siegfried and Charles Aulenbach, were ordained and installed in the evening. Rev. C. W. E. Siegel, of York, Pa., was present at the morning Communion celebration. The pastor challenged the people to make this Communion season the beginning of a special evangelistic movement to continue throughout and characterize the year 1919. The Catechetical Class has 30 members enrolled.

The installation of Rev. John K. Wetzel as pastor of St. Paul's Church, Juniata,

Pa., was held January 9 in charge of Rev. O. S. Frantz, of Altoona. Rev. W. F. Kosman delivered the charge to the congregation on "The Kind of a Church a Pastor Wants." Rev. David Lockart, a college classmate of both pastor and Mrs. Wetzel, and Seminary classmate of the new pastor, delivered the charge to the pastor. The service was most helpful. A reception was tendered to the new pastor and family after the installation. The kindly expressions of good fellowship were an indication of the goodwill which enters into the new relationship. Mrs. Wetzel received a beautiful bouquet of pink carnations from the ladies of the Church. Rev. Mr. Wetzel responded fittingly to the greetings, and Elder Harry Miller had charge of the splendid program, at the close of which the ladies served delightful refreshments.

In Zion Church, York, Pa., Rev. J. Kern McKee, pastor, Christmas Day was ushered in with a 6 o'clock service in the auditorium. A fine musical program was rendered and the pastor's address was most appropriate. For 30 minutes before the service a brass quartette played the Christmas carols from the top of the 140-foot tower. The Christmas exercises of the Sunday School took place in the evening, the different departments of the school telling effectively the story of the Christ Child's birth. The "White Gift" offering for the Hoffman Orphanage was \$300. Worshipful and uplifting was the observance of the Communion on January 12. Three members were received by letter, 1 by confirmation. January 19 was Armenian and Syrian Relief Day in Zion Church and Sunday School. The generous contributions amounted to \$512.50. January 26 was Every-Member Canvass Day. An increase was aimed at along all lines of the Church work. The motto was, "The Whole Church for the Whole Task."

In the Minutes of Ohio Synod, just received, we note the following statement made by the Board of Publication in its report to that Synod last October: "Our Board is of the opinion that all of the interests of our Church can be better served through one Church paper representing all sections of the Church than by several papers; that the present soaring prices of paper, ink and labor will increase the deficit of both of these papers, and unless a consolidation as contemplated can be effected, serious results will follow." In view of this recommendation the Board asked for Synod's approval of the plan submitted and for authority to carry out the provisions thereof. The unanimous action of the Synod follows: "We heartily approve the plan submitted by the Board on merging the papers, and authorize the Board to carry out the plan of consolidation in all its details. We earnestly request the hearty co-operation of the Central Publishing House and its constituency in carrying out the proposed plan, believing it will greatly advance their interest in a very material way."

Rev. Charles A. Bushong, pastor of Emanuel's, Export, Pa., reports that the people of that charge have had numerous demands made upon them during the past year and have responded nobly, doing what they could for their Church and country. The pastor hears many delightful things said about the "Messenger" and hopes to place it in more of the homes of his people. 17 of the young men are on the Honor Roll, most of whom are still abroad. Two of the stars on the Service Flag have turned to gold, as the young men made the supreme sacrifice and are laid to rest in a foreign land. Others were wounded in the drive from Chateau-Thierry to Sedan, and wear the stripes of honor. The congregation elected new officers, who took up the work of standard bearers in the Master's Vineyard, January 1. The Sunday School also elected new officers, who were installed, January 5. With the assistance of

those who retired, it is hoped to continue a "front line" school. All special days were observed with a liberal offering, in spite of the "Flu" epidemic. The Thank Offering of the missionary interests was \$100. A canvass to reduce the parsonage indebtedness has been completed and it is hoped soon to be free of all debt. A large percentage of the membership participated in the mid-winter Communion, December 29, and placed on the Lord's altar \$250 for benevolence and current expenses. The annual statement of the congregation's work is soon to be printed.

Relating his experiences in a German prison camp and giving more or less harrowing details of his life from the time that he was captured by a German submarine crew until he reached this country again, Charles Levan Klein, one of the first American prisoners of war, and a member of St. Mark's Church, Reading, Pa., Rev. Gustav R. Poetter, pastor, was the guest of honor at the meeting of the Men's League, January 16. Almost 300 men were present—a record-breaker, indeed. The Rev. Scott R. Wagner, D. D., spoke interestingly and entertainingly on "An Army Chaplain's Experiences." A luncheon was served and Marburger's Hawaiian Jazz Band furnished the music. A number of returned soldiers and sailors were present. Each month an effort will be made by the League to have these men as guests of honor.

"The Gleaner," of Clarion Classis, has this forcible editorial: "One more demand should be made on every officer of the Church, down to the officers of the Sunday School and the Sunday School teachers. These are all called to be leaders. To lead they need a vision. They should know the needs of the world to-day and how to apply the Gospel of Christ to modern needs. They need to know what the denomination and the Church at large are doing. There is no way to prepare for that task and keep abreast of the times without reading religious literature, especially one's own denominational literature. How can a man be a practical leader in the Reformed Church without reading his Church paper? Every officer and teacher of the Reformed Church should be compelled, if that were possible, to read the 'Reformed Church Messenger,' and all the members of the Reformed Church should read it that they might be able to co-operate intelligently with their Consistory. We sometimes feel that Church officers who refuse to qualify in this respect should be dealt with as we deal with the modern militant Suffragettes when they go on hunger strikes in prison—a course of forcible feeding."

Christmas was a joyous time for the members of Trinity Church, Gettysburg, Pa., Rev. Paul R. Pontius, pastor. On Tuesday afternoon at 2 o'clock the Children's Party was held in the Sunday School room, at which time games were played, Christmas songs sung and a candy treat was given by "Mrs. Santa Claus." Early service was held at 6 o'clock on Christmas morning. In the evening the Sunday School and congregation had their usual Christmas service. At this time the Counsellors and Overseers of the Junior congregation were inducted into office. The offerings at the three services totaled \$150, which has been forwarded to the Treasurer of Hoffman Orphanage. Holy Communion was observed the first Sunday in January at 8.30 A. M., 10.30 A. M. and 7 P. M. The special offering, apart from the Duplex Envelopes, amounted to \$55.27. The weather was threatening and only 197 members communed. Two new members were received by letter. At a recent congregational meeting, the pastor's salary was increased \$300. The janitor received an increase in salary also. The Consistory has decided to do away with having two Treasurers for Church moneys, and instead have a paid Treasurer, who will be Treasurer

of both current expenses and benevolences. Mr. Harry Sanders was elected to fill this office.

On New Year's Day, Mr. and Mrs. Henry W. Freed, Richlandtown, Pa., gave a dinner in honor of their 60th wedding anniversary. The occasion was a very happy one, especially since both of these aged friends are enjoying excellent health. Father Freed is the oldest member of St. John's Church, Richlandtown, Rev. W. J. Kohler, pastor. Yet notwithstanding his advanced age he is intensely interested in all the affairs of the congregation and of the Church at large. He has served as Church treasurer for almost half a century and frequently represented the Charge on the floor of Classis and Synod. He was intimately acquainted with most of the great leaders who have made a lasting impress upon the genius of our beloved Church and his reminiscences of them are very interesting and entertaining. For a number of years the "Messenger" has held first place among the papers and periodicals that enter this home. Father and Mother Freed are unvariably found in their accustomed pew in the sanctuary on the Lord's Day. Upon this unique occasion, the guests were their daughter and son-in-law, Mr. and Mrs. Calvin Trumbower, of Philadelphia, and their two children, Marion and Stuart, Mrs. Julia Judd, and Mr. R. J. Freed, sister and brother of Father Freed, and Mrs. R. J. Freed, Rev. and Mrs. Wilbur J. Kohler and their daughter, Harlette. May the Father's richest blessings rest upon these servants in their old age.

The annual Congregational Meeting of Bethany Tabernacle, Philadelphia, Rev. H. H. Hartman, pastor, was held January 10. Last year was one of the most prosperous in the history of the Church. All bills were promptly met and the apportionment paid in full. In conjunction with the Home Mission Board a mortgage of \$15,000 has just been satisfied and the congregation has gone to self-support. During the last 5 years this Mission contributed over \$31,000 for congregational purposes, over \$5,000 for benevolence, and received 280 new members, making the present membership 425. An increase of \$200 in the salary of the faithful pastor was unanimously granted, another increase having been made the previous year. The Communion service and reception of members was observed January 12 with a large number of communicants present. A Jubilee service was held on the evening of the 12th, when a very large audience was present to rejoice over the liquidation of the mortgage and the fact that the congregation has become self-supporting. Treasurer J. S. Wise, of the Home Mission Board, was present and gave an inspiring and helpful address. It was a happy time among the progressive and devoted people of this congregation. This Mission goes to self-support well organized, united in spirit and with a determination to do its part in the larger work of the Reformed Church. We extend sincere congratulations.

The annual business meeting and election of Zion Church, Stroudsburg, Pa., Rev. E. W. Kriebel, pastor, was held January 6 with the largest attendance in many years. The members were invited to bring their suppers and have a basket picnic. Music was furnished by the Boys' Orchestra. During the business meeting, the boys and girls were entertained by several young ladies by games and stories. The suggestion for this novel plan was made by the Secretary of the Consistory, Roy M. Decker, who is the County Agent of the Farm Bureau. Fortunately, Zion Church lost very few members during the epidemic. She has been likewise blessed in the welfare of her soldier boys. Up to the present time, the death of only one has been reported and later reports make it possible that he may

still be alive. We refer to Capt. George M. Kemp, son of Prof. E. L. Kemp, of the State Normal School. The congregation has prospered financially; for congregational expenses \$2,600 paid, for benevolence \$750, during the year, and what is even more important, there has been a healthy spiritual life in the Church. An important step was taken with regard to a pipe organ. Zion Church is the only one of any size in Stroudsburg that is without a pipe organ. For patriotic reasons no attempt was made to secure one during the war, but at the annual meeting it was decided to start a fund and set aside the offerings of a Sunday in the near future as the nucleus for this fund.

The Week of Prayer was duly observed in St. Andrew's Church, Lancaster, Pa., Rev. J. Hunter Watts, pastor, January 5-12. The annual congregational meeting, however, was held on Monday evening, the 6th, when encouraging reports were read by the pastor and officers of the congregation, and also by the heads of the Sunday School, the Ladies' Aid Society, W. M. S., Senior and Junior C. E. Societies and the Red Cross Auxiliary. The reports showed that good work had been done in all departments. The following officers were re-elected: R. F. Stauffer and E. R. Fisher as elders, and Ira K. Gibble and R. B. Doner as deacons. The congregation adopted as their program for the year the plan suggested by the Publication and Sunday School Board. The following brethren of Lancaster Classis preached during the week: Rev. Howard Obold, of Quarryville, on Tuesday evening; Rev. A. Fred Rentz, of Rohrerstown, Wednesday evening; Rev. W. J. Zehring, of Mountville, Thursday evening, and on Friday evening at the preparatory service, the Rev. G. A. Stauffer, of Willow Street. The pastor announced the reception of 9 new members since the Communion service in November. Holy Communion was observed on the 12th, when a fair proportion of the membership availed themselves of the great privilege. A liberal offering was received for congregational and benevolent purposes. In the evening at 7.30 o'clock, instead of the regular services, a missionary service under the direction of the W. M. S. was held. A pleasing and instructive program was rendered and another splendid offering was received for mission purposes. The outlook for St. Andrew's for the coming year is encouraging.

In St. Paul's Church, Derry, Pa., Rev. William H. Landis, pastor, the anniversary of the Saviour's birth was observed in spite of hampering local conditions. Nothing was as elaborate as in former years, but the service breathed of real Christmas atmosphere. A "White Gifts for the King" service was rendered, adapted to suit the needs of the congregation. No one in the school or congregation received gifts, but all gave gifts for St. Paul's Orphans' Home. Besides an offering of \$80 in money, numerous other offerings were brought and laid on the altar. A special social was arranged by the Sunday School teachers, at which time the members of Beginners', Primary and Junior Departments received a treat. Pastor and wife were not forgotten. A purse was given each of them, totalling \$60. Although the Church was closed only 2 Sundays by the epidemic, it might almost as well as have been closed for a number of other Sundays, for there were many sick and others afraid to come, and the attendance was less than 50 per cent. Conditions, though improving, are not yet normal. The W. M. S., numbering 11 members, recently gave an offering of \$26 through the Thank Offering boxes. A number of subscribers were obtained for the "Outlook of Missions." The Sunday School has 2 Teacher Training Classes, one taught by Mrs. E. E. Campbell, the other by the pastor. A number of new

subscribers were recently secured for the "Messenger."

The annual congregational meeting of St. Mark's Memorial Church, Pittsburg, Pa., Rev. H. H. Wiant, pastor, was held on January 9. Real winter weather was raging, but the attendance was splendid. The interest manifested was most commendable. It was a meeting that was heartening and inspirational. The Treasurer of the various organizations reported all bills for current expenses paid. In each instance a small balance was reported in the treasury. Two-thirds of the apportionment for this Classical year has been sent to the Treasurer of Classis. A note in the bank of \$300 for Church improvements and repairs, due February 1, will be very materially reduced. The way the pledges are coming in, it is confidently expected that the note will soon be cleared. The Every-Member Canvass was a success. The annual budget will probably be subscribed in full. The Holy Communion was celebrated January 12. Three new members were received. Some others had expected to unite with the Church, but they did not receive their letters of dismissal. About two-thirds of the membership attended the sacramental feast. None of the St. Mark's men in the service of the nation has returned home yet. According to latest reports they are well and eager to return. The membership of St. Mark's will be ready for the War Emergency Campaign, February 2-9. Some of the figures in the financial report for 1918 include among the totals: Congregational report, \$3,554.93; Sunday School report, \$272.28; Women's Guild, \$235.80; Missionary Society, \$91.62.

St. Peter's Church, Lancaster, Pa., celebrated the Nativity with a Matin service and a children's Vesper Service, using "Forms and Hymns for Christmas" and "White Gifts for the King." The latter gave an inspiring and delightful tone to the evening service and resulted in a three-fold increase in benevolence, \$24 to Ministerial Relief, \$83 to Bethany Orphans' Home. The gifts for others from this congregation have increased in leaps and bounds, as well as the contributions for maintenance. At the annual meeting, December 31, which was also made a social event, the treasurer's report showed receipts of almost \$1,400, about double those of 1917, just as the 1917 receipts doubled those of 1916. Dr. W. C. Schaeffer, Vice-President of the Board of Home Missions, brought the kindly and encouraging greetings of this Board to the meeting. Home Mission Day was observed with a special offering of \$10. The congregation gave \$12 to the United War Work Campaign. It has made three contributions, totalling \$52.63, to our National Service Commission. Nine members have been added at the last two communions, two by confirmation. Dr. T. F. Herman addressed the Men's Association on "Science and Religion," and Dr. W. C. Schaeffer on "Social Service." There are over 30 members. At Christmas, the ladies of the congregation showed their kindly appreciation by a generous donation of provisions to the pastor, Rev. Robert J. Pilgram, and other personal gifts were made by individuals.

Over 300 attended the annual congregational meeting of Salem Church, Allentown, Pa., Rev. J. M. G. Darms, D. D. pastor, on January 8. James F. Hunsicker was President. The pastor in submitting his illuminating report made special reference to the splendid patriotic spirit manifested. Salem has had a large part in war work, and being situated in a camp city, has ministered to the men systematically and effectively. One of the Y. M. C. A. leaders at the camp said: "Salem is one of the Churches which has a big heart for the soldiers and is always doing something for them." The Red Cross organization of Salem is the largest Church organization of the city and their work has been most

successful. The Church officers have proven most devoted and they, with the pastor, have sought to make the Gospel effective, a real help to the people in solving the practical problems of the day. Over 80 men from Salem have been in the service, one-half of them are overseas and were at the very front when the armistice was signed. They have won distinction, some were gassed, some lost in action, some wounded, but as far as we know, not one life was lost. The pastor and the Young People's Society kept in close touch with them through correspondence, literature, etc. Salem's membership has not decreased in spite of the ravages of influenza and the other sorrows of the year in which many precious members passed on to God's presence. The membership to-day is 1,703 supporting members, with a large constituency in addition. The Sunday School, under the splendid leadership of Superintendent Hunsicker, has had a good year. President Helfrich reported all bills paid. Secretary Lehr submitted reports as follows: For current expenses, \$10,439.45; for benevolence, \$4,856.63; Building Fund, \$14,300; total, \$30,200.08. The Church indebtedness now amounts to \$98,648. An effort will be made to pay the apportionment in full. It was revealed that under the present administration the contributions in Salem have increased 300 per cent., made necessary by the large needs of the new building. The pastor proposed a definite plan to pay off \$10,000 on the indebtedness and it was unanimously adopted. Much credit is due to the splendid leadership of the pastor and consistory and the constant attention given to the Church finances by the secretary and officers. All the organizations are in a healthy condition, although those among the young people are at present crippled through the absence of the men in service. The pastor organized a catechetical class of 75. He has been unusually active during the year and believes that this has been in every respect one of the best years in the history of Salem. After the congregational meeting, luncheon was served in the Social Hall, under the direction of Mrs. Grimley and the workers of the pastor's Bible Class, and an hour spent in good fellowship. As pastor and people stand loyally together in the common purpose to serve God with their best, Salem looks forward to a year of greater developments and usefulness in the Kingdom.

In Evangelical Church, Frederick, Md., Rev. Henri L. G. Kieffer, pastor, the celebration of Christmas began with the Dawn service at 6 A. M., a large congregation uniting in a beautiful arrangement of song and praise. In the evening the Sunday School, for the second year, observed "White Christmas." The chancel floors were covered with white cloth, and the chancel furniture being of white marble, the whole chancel was white. Within the Communion rail stood a large white illuminated cross and within the chancel was an illuminated star. An inspiring service was rendered under the direction of Superintendent A. LeRoy McCardell, and by departments the members of the school brought their "White Gifts for the King" and laid them at the foot of the cross. These gifts were of self, service and substance. Twenty-one persons reconsecrated themselves to Christ. Many brought promise of special service to the Church and Sunday School. Some promised to join the Catechetical Class, some the Junior congregation, some the Altar Guild, some to help make the Every-Member Canvass, some to teach in the Night School, etc. The gifts of substance included money amounting to \$235.43 and large quantities of groceries, provisions and clothing, which will be given to families in the congregation in need. Five baskets of provisions and 1 ton of coal were sent as White Gifts to families in the congregation. The money gifts were designated as

follows: Orphans, \$141.43; Ministerial Relief, \$4.50; Congregational Relief, \$31.30; Frederick County Children's Aid Society, \$5.25; Churches of Belgium and France, \$6.20; Home Missions, \$1; Foreign Missions, \$1; Syrian and Armenian Relief, \$34.75; Women's Hospital in Yochow, \$10. The regular offering for the orphans on Christmas Day, in addition to the White Gifts, amounted to \$91.60, making a total of \$233.03. In addition, the Ladies' Sewing Society brought a special gift of \$100 for the orphans, the Altar Guild, \$12.50, and a member sent \$50 direct, making a total gift for the orphans of \$395.53. The Altar Guild sent Christmas boxes, consisting of candies, nuts and toys, to Hoffman Orphanage. On December 26 a Christmas party was given to the children of the elementary grades of the Sunday School. Around a finely decorated tree the children rendered the program, after which gifts were presented to them and books given to those regular in attendance during the year. On December 29 the choir rendered Maunders' Christmas Cantata, "Bethlehem."

Obituary

WALTER SCOTT

Mr. Walter Scott, former President of the Tenth National Bank, and for many years a prominent figure in banking circles in Philadelphia, died January 9, at his home, 5350 Wingohocking Terrace, Germantown. Mr. Scott was born in Philadelphia, 67 years ago, and after receiving his education started his banking career with the Manufacturers' National Bank, resigning in 1886 to become Cashier, and later President of the Tenth National. He was also Secretary and Treasurer of the Columbia Avenue Trust Company. Mr. Scott was prominent in the Masonic Order, having been for 32 years Secretary of Hamilton Lodge, and for two years Potentate of Lulu Temple, Nobles of the Mystic Shrine. It was during his term of office that this temple was erected. He was a faithful member of Trinity Reformed Church, Dr. J. M. S. Isenberg, pastor, and his funeral was conducted by the pastor on Saturday, January 11. He is survived by his widow, Florence Moyer Scott, one of the most active alumnae of the Allentown College for Women, and by one daughter and three sons, all of Philadelphia.

DEATH OF MRS. JOHN W. APPEL

A wide circle of friends were shocked to learn of the death of Mrs. Elizabeth Hager Appel, wife of John W. Appel, Esq., of Lancaster, Pa., which occurred December 16, 1918, following a recent operation. Mrs. Appel's death will be deeply felt in the community.

She was the daughter of the late John C. Hager, formerly one of the leading merchants, and Margaret Henderson Hager, and her life as it was first lived at "The Maples," and later at "Abbeyville," exerted such an influence for good that she will be lovingly remembered for many years to come.

Mrs. Appel was of a deeply religious nature and a devoted member of the Church, to all of whose interests, foreign and local, she was a most liberal contributor. She was always interested in charities of many kinds, and was for many years actively engaged in the work of the Lancaster Charity Society as a member, both of the Board of Directors and the Conference Committee. She was one of the oldest charter members of the Iris Club and was one of the Board of Directors, and for some years the leader of the Current Events Class.

She had unusual literary tastes; was a

lover of good books and had accumulated a large library of rare excellence. She wielded a ready and facile pen; made many valuable contributions to the religious and secular press, and prepared and read a number of essays before the Clisophia Society, of which she was a charter member.

Mrs. Appel made a number of trips abroad, traveling extensively in England, Scotland, France, Switzerland and Italy, and spent some time at Athens and Constantinople. Her interest in the history of these countries and her reading familiarity with French literature (never was her library table without the best literature in French) made her particularly interested in the terrible catastrophe that has involved these countries, and she responded most liberally to the calls for aid in the present war, and gave cheerfully to the support of the Belgian and other soldiers in the prison camps.

She took great interest in every movement that pertained to the improvement of the condition of the community in which she lived, and civic affairs generally. There was a charm about her social life that won for her a large circle of friends and acquaintances, and her beautiful home at Abbeyville entertained many distinguished guests.

She was twice married into broken families, whose children became as much endeared to her as to their own parents. Her patient suffering under severe affliction only served to develop her religious convictions and to deepen and broaden her religious character. Those who have felt the ennobling and sustaining character of her beautiful life shall never forget her.

Mrs. Appel was a sister of Miss Katherine Hager, Lancaster; Mrs. W. C. Randolph, Jr., of Lynchburg, Va., and Miss Sarah Ellen Hager and John C. and William H. Hager, Lancaster.

REV. CLARENCE CHARLES TROXELL

Born at Cementon, Lehigh County, Pa., April 5, 1892, Rev. Mr. Troxell was the second son of Jeremiah S. and Minnie (Schaeffer) Troxell; his elder brother, Arthur G., dying in infancy. He was baptized June 12, 1892, by Dr. W. R. Hofford, then pastor of the Reformed Church at Egypt, Pa. He entered into full membership of this Church by confirmation under the present pastor, Rev. George P. Stem. After attending the public schools of his home township he entered High School at the age of 11, graduating with first honors of his class at 14. In the autumn of 1906 he attended the Allentown Preparatory School, from which he was graduated in 1908. He entered Muhlenberg College in the same year and was graduated with honors in June, 1912. After working two years in the office of the Northampton and Bath R. R. Company, he entered the Theological Seminary at Lancaster, graduating in May, 1917. He was licensed by Lehigh Classis at Macungie, Pa., June 5, 1917. Having accepted a call from St. Paul's Church at Ridgely, Md., he began his work there the same month and was ordained and installed pastor of that congregation, July 15, by a committee of Maryland Classis, Rev. J. L. Barnhart, of Baltimore, and Elder A. G. Saulsbury, of Ridgely. He died at Ridgely, December 15, 1918, of pneumonic influenza, after an illness of nine days. Services were conducted in the Church at Ridgely on Monday evening, December 17, by Rev. E. L. Coblenz, of Carlisle, Pa., a former pastor and a personal friend of the deceased, assisted by Rev. J. J. Bunting, of the M. E. Church. The assembled congregation, consisting of members of all Churches and citizens of the community (for the entire vicinity held him in honor and considered him their friend), was hushed in deep grief over his departure and the consciousness of their great loss, as they heard the minister indicate how

well both by temperament and by training their dead shepherd had fulfilled the place of the prophet of the Lord in their midst.

The Ridgely "Sun" said of him: "Nature endowed him with a strong mentality and breadth of soul, which he improved and multiplied. He was a man of gifts and graces. Only the best writers received his attention and study; yet no important topic of current events escaped his notice. His sermons were characterized by their fairness and frankness; true knowledge and the spirit of Christ were the two pillars that supported his public utterances. These were reinforced with the charm of his winsome personality and persuasive power. Natural merriment like precious pearls rip-



Rev. Clarence C. Troxell

pled through his life. It is no surprise that the children loved him, that the aged admired him, and the afflicted and lonely were uplifted in body and soul by his visits. Folks here will miss his bright 'good mornings,' but their lives will be more worth while for having heard them. We are thankful that he lived on this earth for 26 years, and that his lot was cast in Ridgely for 18 months."

The body, accompanied by members of the consistory as pall-bearers, Elder Joseph Simon and Deacons J. J. Iverson, C. E. Hoffman and James Simon, was taken on Tuesday morning to the home of his parents in Cementon, from which the funeral was held on December 19, which was attended by a number of Reformed ministers. The sermon, from Ephesians 6: 21, was delivered by Rev. Dr. Theo. F. Herman, of Lancaster, who paid a beautiful tribute to his departed pupil. The burial was in the family plot at Egypt, Pa. The Chapman Lodge of Masons, of which the deceased was a member, participated in the services. Here we placed to rest the body that once enshrined a sweet soul, a cordial companion, a firm friend, a faithful and promising minister. As we turn from his tomb we look more intently for the Resurrection and believe more surely in the life everlasting.

E. L. C.

THIRTEEN DEATHS IN EVANGELICAL CHURCH, FREDERICK, MD.

During the past three months this congregation has lost thirteen of its members. These included two teachers of the Sunday School, Mrs. Margaret Q. Keefer and Mrs. Nellie F. Kuhn. Both Mrs. Keefer and Mrs. Kuhn had been members of the Sunday School since childhood and for years had been among the most faithful of its teachers. They are sadly missed in Church and school. On the same day on which Mrs. Keefer died one of the members of her class passed away, Miss Nellie M. Mateny. Miss Mateny was a young woman of beautiful Christian character, a beloved teacher in the Girls' High School, and is mourned by a host of friends. Three of the aged members of the congregation were among the number of those who have "fallen asleep"—William H. Harry, Miss Catharine H. Thomas and Mrs. Alcinda Knauff. Two young men, each

leaving a wife and three children, were among the number,—Arthur G. Roelke and William N. Wachter,—and one mother, leaving her husband and two little daughters,—Mrs. Fannie H. Paisley. Three of the young men of the congregation in the National Service died in France during the month of October,—John Reading Schley, William Lee Dertzbaugh and Benjamin Franklin Eyler; the first in an aeroplane accident and the other two of pneumonia. It has been a sad fall, that cast its sadness over the Christmas season, but those who have been heavily bereaved have been comforted by the renewed assurance that Christmas brought of the love of God in Christ Jesus.

HENRY KNIGHT

Elder Henry Knight died at his home near Knox, Pa., on the evening of December 28, after an illness of only a short time. The deceased was born in Beaver Township 81 years ago, and always continued to reside there and was well and favorably known. He was highly esteemed as a citizen and loved by all who learned to know him. In infancy he was consecrated to God by the rite of baptism and in young manhood he was received into communicant membership of St. Paul's Reformed Church, where he remained a staunch pillar throughout life. He was not only a liberal contributor, but a wise counselor and an influential leader. Before the infirmities of old age weighed so heavily upon him he frequently represented his charge upon the floor of Classis and Synod, where he was well known and highly respected.

Both he and his faithful wife, who survives him, have always been especially interested in the work and welfare of the Boards and institutions of the Reformed Church and contributed liberally towards them. Many times did they gladden their pastors' hearts by calling them to their home a few days before the meeting of Synod, by handing them a large check for one or another of our benevolent causes. Pasted on the fly leaf of the family Bible are checks running into thousands of dollars that were paid to benevolent causes. In his own words, "That my descendants may see, and be reminded to support the Church liberally." How fittingly might this page be called, "A Chapter of the Modern Acts of Apostles." Especially near to his heart was St. Paul's Orphans' Home and he was a liberal contributor towards its endowment fund and its maintenance. There are two \$500 Church Building Funds to his credit. Though Mr. Knight never enjoyed a higher education himself, yet he was interested in the schools and colleges of the Church, and made liberal contributions towards the Girls' School in Sendia, Japan; the Theological Seminary at Lancaster, and the F. and M. endowment. He was equally liberal towards local benevolences and charities both of his own and sister denominations.

He was twice married, first to Miss Clara Switzer. She with the two daughters who were born to them preceded him in death. Later he was again married, to Miss Sadie Johnson, who together with six grandchildren survive him. Among his last words were, "I am happy in the fellowship of my Saviour." He passed to his eternal reward at the ripe old age of 81 years, 4 months and 5 days. Funeral services were held from his late home in charge of his pastor, Rev. I. G. Snyder, who chose these fitting words as a text, "There is a prince and a great man fallen this day in Israel." Rev. Dr. Earshman, of the Knox Presbyterian Church, also took part in the service and paid an eloquent tribute to the deceased. Again there has passed a valiant soldier of the Cross from the Church Militant to the Church Triumphant.

MR. AND MRS. CHARLOTTE PLANK

Mrs. Charlotte Plank died at Gettysburg December 31, 1918, aged 79 years, 8 months, 26 days. Her husband, who had been ill for many years, died about ten hours afterward. His age was 78 years, 1 month, 10 days. The funeral services were held at the house January 4, 1919. The funeral was a double one. The pastor, Rev. Paul R. Pontius, was called home from a short Christmas vacation to officiate. Mrs. Plank was a member of Trinity Reformed Church.

ELDER E. A. SHULENBERGER, D. D. S.

Ephraim Adams Shulenberg was born in Milflin Township, Cumberland County, Pa., November 2, 1860. He was the eldest son of John Beatty and Martha (Adams) Shulenberg. In early infancy he was baptized by the Rev. Frederick Ruprey, then pastor of Zion's Church, near Newburg, Pa. At about 15 he was confirmed in the same Church by the pastor, Rev. J. Marion Mickley. After the public schools, he attended and was graduated from the Newville Academy. He then taught school for two terms before beginning the study of dentistry. In 1885 he was graduated with honors from the Pennsylvania College of Dental Surgery and located in Carlisle, Pa., the same year in the practice of his profession.

On March 17, 1886, he was married to Miss Lillie Mickley, daughter of the Rev. J. Marion and Emily C. Mickley, of Newburg, Pa., the ceremony being performed by the bride's father. He departed this life at his home in Carlisle, Sunday evening, December 15th, 1918, in his 59th year. Death resulted from heart dilation from the effects of influenza and pneumonia. He is survived by his wife, mother, sister, Mrs. Frank Swartz, of Shippensburg, and three brothers, Lee and Clarke, also of Shippensburg, and Mark, of Lancaster.

Services were held in the First Church of Carlisle on Wednesday evening, December 18, and were participated in by Rev. Robert J. Pilgram, of Lancaster, a former pastor, who spoke on Dr. Shulenberg as the pastor's friend; by Dr. John C. Bowman, President of the Eastern Theological Seminary at Lancaster, who spoke on Dr. Shulenberg's official relation with the Church at large and the supreme apologetic value of such a personality, and the pastor, Rev. E. L. Coblenz, who spoke on the place Dr. Shulenberg filled in the local Church and the consequent challenge his departure meant to its membership. Mr. Charles D. Rockel, of the Seminary, also took part. The Church was filled with sorrowing friends of all denominations. The



Elder E. A. Shulenberg, D. D. S.

entire community paused to mourn over what it felt to be a great loss.

There were two outstanding characteristics in Dr. Shulenberger's life. He was an unqualifiedly good man. This was the universal testimony. He was thoroughly clean. He was free from those spots from the world which men often excuse or for which they try to apologize. His name stands for integrity, sincerity, rectitude and uprightness without reservation. He lived a life of unusually exalted piety and with almost a sad sincerity of soul.

He was not only a good man, but a remarkable Churchman. Besides his profession he focused and concentrated his activities exclusively on the Church. In this he was quite exceptional. Few men have the "Church passion" he had. In attendance, in support, in devoted service, in public office and in tender ministrations, he was unusual. This applies both to the local Church as well as to the larger bodies and Boards. He was honored with some of the highest positions open to laymen. Of him it could truly be said: "The zeal of Thine house hath eaten me up." He consumed himself in service through and for the Church. His light so shone that others, seeing, glorified God. The Consistory of which he was Vice-President and a devoted elder, the Sunday School, of which he was superintendent for years, the entire congregation and denomination feel a great loss in the departure of this loved counselor, companion and friend, this Christian gentleman, this devout and ardent Churchman.

The body was taken on Thursday morning to Zion's Church, near Newburg, where at the same altar at which he was baptized, confirmed and married, his funeral was conducted by the Revs. J. Alvin Reber, of Newburg; S. C. Hoover, of Shippensburg, R. J. Pilgram and E. L. Coblenz. Interment was made in the cemetery adjoining, on a lot recently selected by himself and wife. There amid the scenes of his childhood we left him. He loved the flowers and they will bloom as emblems of purity over a pure life. He loved the birds, and they will chant their morning carols over his tomb. He loved the mountains, and they will stand as majestic sentinels about the sepulchre of him who sleeps at their feet. He loved God, and his soul rests in the sunshine of His cloudless love.

E. L. C.

A BRIEF SKETCH OF THE HISTORY OF THE SUNDAY SCHOOL WORK OF THE REFORMED CHURCH IN THE UNITED STATES

Since 1919 marks the 25th anniversary of the Rev. Dr. Rufus W. Miller as the General Secretary of the Publication and Sunday School Board of the Reformed Church, the Ministerial Association of the Reformed Church in Philadelphia and Vicinity, requested the President, Rev. Eugene L. McLean, and the Secretary, Rev. Alexander P. Frantz, to prepare a brief review of the Sunday School work of the Reformed Church and a pen picture of the Life and Work of the Rev. Dr. Rufus W. Miller. This paper was adopted unanimously by the Philadelphia Ministerial Association and is here presented for the benefit of the readers of the "Messenger."

I. Period of Preparation (1728-1893)

Switzerland is the fatherland of the Reformed Church. Here in 1517 this Church was born and soon spread to the Palatinate in Germany. From here, as well as Switzerland and France, in the early days of our colonial history came the nucleus out of which the Reformed Church in the United States was developed. The native American heath was Eastern Pennsylvania, New Jersey and New York, whence the Church eventually reached out to its present confines.

With such an ancestry it is needless to say that the Reformed Church has always been an educational Church. Apart from her educational ideals it is impossible to think of her.

The earliest records extant show that in 1728 this Church had an educational ministry and schoolmasters chiefly trained in the schools of Europe. In the early days many of these pastors and teachers were sent from and supported by the Reformed Church in Germany. In addition, they supplied Bibles, hymn books, catechisms and prayer-books. Especially zealous was Holland in supporting these, her co-religionists of the Reformed Church in this country.

The statistical blanks for 1818 include a rubric for schools (parochial). In 1831 another was added for Sunday Schools, of which twenty are reported, with the lament that double this number would appear on the records if pastors were not so negligent in reporting.

In 1834 through an overture to the American Sunday School Union a "Sunday School Agent" was appointed to assist the Reformed Church in promoting its Sunday School work. A committee appointed to prepare a Sunday School Hymn Book led to the appointment of a Sabbath School Committee on Publication in 1841. This was the first attempt at organization of the Sunday School work in the denomination. This committee labored with more or less success for a number of years and then went out of existence. In 1860 West Susquehanna Classis overtured the General Synod to appoint a Sabbath School Association. At the next meeting of General Synod at Pittsburgh, in 1863, such an organization was affected. This body drew up the first actual plan for comprehensive Sunday School work. The officers were Dr. J. H. A. Bomberger as President; Dr. S. H. Giesy, Secretary; G. S. Griffith, Treasurer. This organization, too, was only short lived. In 1875, at the General Synod at Ft. Wayne, it was voted to discontinue the Association, "since in the present condition of affairs in the Church it was found that nothing practically could be undertaken with any reasonable hope of success."

In reply to a request from Ohio Synod at Akron, in 1887, the General Synod appointed its first actual Sunday School Board. Dr. C. S. Gerhard, who for many years was a leading spirit in the new Sunday School movement, was chosen president. At the same Synod attention was called to the opportunities offered Sunday Schools by the State and International Sunday School Associations and the Church was urged to take advantage of the help thus extended. By the appointment of Dr. J. S. Stahr, as a member of the International Lesson Committee, the Reformed Church became officially identified with the International Association.

At the meeting of the General Synod at Lebanon in 1890, the Sunday School Board urged, as being of absolute importance to the future success of the Sunday School cause, the appointment of a General Secretary. In 1893, at the meeting of the General Synod at Reading, Dr. Rufus W. Miller, the present incumbent, was chosen to fill this office. The other officers of the Board at this time were: Revs. C. Clever, D. D., President; D. B. Lady, D. D., Secretary; J. H. Bomberger, D. D., Treasurer.

II. Period of Organized Effort (1893-)

From the first report of the Secretary to General Synod, at Dayton, in 1896, it was clearly seen that a new day had dawned in the Sunday School work of the Church. Not only had the work been fully organized under departments, but by extensive field work and a vast correspondence a new vision of Sunday School work had been given to the Church and a corresponding interest aroused, and the necessary funds raised to carry out the plans inaugurated.

In 1893 the statistics showed an enrollment of 149,023 scholars, or an increase of only 459 for the year. In 1896, after two years of organized work, under the new Secretary, the increase of scholars recorded for the year was 10,298. In the twenty years from 1893 to 1913 the number of scholars reported had been nearly doubled, reaching the sum of 281,276 scholars and a total enrollment of 308,910, including officers and teachers. Today there are 1740 schools and 324,790 members, including 29,182 officers and teachers.

To show the scope of the first three years of organized work under the General Secretary we quote from a report of the Sunday School Board in 1896: "Total number of addresses, 450; schools visited in session, 75; conferences, conventions, etc., 63; miles traveled, 30,250. Fully 5200 letters were sent out and more than 12,000 sample copies of literature, apart from lesson helps." Add to this the organization of the Business Department, the extensive editorial work done, the publication of a large number of Lesson Helps, Books, etc., an extensive Sunday School Missionary activity, a carefully worked-out standard of Efficiency for the schools, and supplies of every character ready for the use of the schools, and we are amazed that so much could have been accomplished in so short a time, and at the contrast with the Sunday School situation of three years previous.

In 1896 the Publication of Sunday School periodicals was transferred from the Publication Board to that of the Sunday School Board, which was incorporated August 9th, 1897, under the title, "Sunday School Board of the Reformed Church in the United States."

III. Departments of the Board's Work

These are: 1. The Educational and Missionary Department. 2. Editorial Department. 3. Business Department. 4. Real Estate Department. Along these lines the work has been carried on steadily and with ever increasing success.

In 1911 an Educational Superintendent was elected and placed in charge of the Educational and Missionary Department. During the same year the first field secretary was appointed. This department organizes new schools and supports weak schools with Sunday School missionaries and supplies. It also aims at raising the standard of educational and spiritual efficiency of the schools, by supplying the necessary literature and other helps.

Through the Editorial Department are published, 51 different Sunday School periodicals and Sunday School papers, and books of every variety in use in the work of the Church. The Business Department places at the disposal of the Sunday Schools and Churches a full line of supplies to meet every need. The Real Estate Department supervises the property of the Board on the corner of 15th and Race Sts., valued at \$300,000, including the Reformed Church Building and the properties adjacent, this latter eventually will give place to the enlarged building to be known as the Philip Schaff Memorial Building. It is one of the noteworthy facts of our denominational history that all this has been accomplished in the last 25 years.

April 1, 1912, the former Reformed Church Publication Board and the Sunday School Board were consolidated and incorporated under the title "Publication and Sunday School Board of the Reformed Church."

The Board is closely affiliated with the State and International Associations, as well as the Sunday School Council of Evangelical Churches. Its aim is to advance the Kingdom of God by getting the best helps available from those best able to offer them and to distribute them as widely as possible among our schools. Its policy is "Only the best is good enough for carrying on the King's business."

SUNDAY SCHOOL LESSON

Prof. Theo. F. Herman, D. D., Lancaster, Pa.

Fifth Sunday after Epiphany. February 9, 1919

JETHRO'S COUNSEL

Exodus 18: 12-26

Lesson Outline—1. The Mistake of Moses.
2. The Advice of Jethro.

Golden Text—Bear ye one another's burdens, and so fulfil the law of Christ. Galatians 6: 2.

Our lesson chapter (Exodus 18) describes a meeting of Moses and Jethro, his kinsman by marriage. It is a council of friendship and peace. Elsewhere in this great book the clash of arms is heard. Great issues are at stake. Heroic deeds are performed. But not so here. There is only a conference between Moses and a Midianite priest. There is no martial glamor about it. Plain, simple words, not glorious deeds, mark it. The whole affair is very amiable and very sensible.

And for that very reason, perhaps, this lesson will prove especially helpful. Some of the experiences of Moses, as related in Exodus, seem very remote from our daily life. They set him apart from us as some sort of a superman. But in this lesson we feel our kinship with Moses. After all, he is a man like us. He may be in direct communion with God, but he also needs the advice of sensible men. And it is no mean token of his greatness that he accepts it humbly and gratefully.

This lesson, then, discourses on a humble theme. It teaches us that labor is good, but that co-operation is better. It is just commonsense, so valuable and so rare. It points out an obvious evil, and a self-evident remedy.

I. The Mistake of Moses—Our records sketch the character of Moses with graphic clearness. He was by nature a strong, self-reliant, self-sufficient man. He took no man's counsel when he settled the dispute between the Egyptian and the Hebrew by slaying the former. He asked no help when he delivered the daughters of Jethro from their oppressors. There was about him a fine air of virile independence. Confident of his own skill and strength, he sought no man's advice or aid.

That same trait appears in the episode before us. Here Moses plays the role of supreme administrator of Israel's affairs, both great and small. From morning until evening the people stood about him. Weighty matters and petty squabbles they brought to him for adjudication. And Moses did everything that the people asked.

Perhaps, the opposite type is far more frequent and familiar—the dependent man, who by nature and disposition prefers to do nothing. He is an adept in dodging duties. We call him shirker, slacker, drone. He is a menace in every social sphere. For the common weal and for his own good, society must teach him to do his full share of the world's work.

The type represented by Moses, the man, who wants to do everything himself, is less common, and certainly far more attractive. We admire him, while all mankind despises the lazy man. But he, too, represents a defective extreme. His vice is merely the defect of his virtue. But, unchecked, it leads to evil results. There really is nothing worse than the corruption of something that in itself is good. So it may be fairly argued who is the greater menace to social well being, the lazy man who does nothing, or the intense worker who attempts to do everything. The former, at any rate, does not fare very comfortably. Scorn and necessity lash him to his task. But nobody seems to interfere much with the man whose appetite for work is insatiable. Most of us seem more than willing to let him do his own work and part of ours, especially if he happens

to be the minister of our parish.

There are three charges that may justly be brought against Moses and his kind. They make this triple mistake: they wear themselves out; they do nothing well; they suffer others to rust out.

They wear themselves out by attempting to do everything. Now it may be better to wear out than to rust out. But it is best to do neither. Commonsense says: work, and wear as long as possible! And that the intense worker, who knows neither moderation nor relaxation, cannot do. He is a Prodigal Son who wastes his vital substance in riotous labor. He is a foolish man who grinds himself into the hopper of his machine, whatever that machine may chance to be.

And they do nothing well. The Jack of all trades cannot be the master of any. Quantity takes the place of quality. Progress is impossible without specialization. Primitive society knew neither trades nor professions. There every individual performed all those social functions which an advancing civilization gradually distributed among the many. Our complex social order, especially, requires men who are trained and trustworthy specialists. Only such men are safe leaders in a democracy. They will know how to do one thing superlatively well, whether it be preaching or plowing, but they will not attempt to do all things.

Finally, such men will suffer and condemn other men to rust out. They are not merely unjust to themselves, but also to society. That, perhaps, is the greatest charge that can be lodged against them. They kill themselves by their foolish prodigality, and they also deaden the gifts and talents in others. No millionaire has the moral right to give so profusely as to kill the liberality of poor men. No Moses should labor so prodigiously as to render the labor of weak men unnecessary. Every social group contains vast stores of untapped energy and vast treasures of dormant talents. Hence laborious service and heroic self-sacrifice are not the only virtues needed for leadership. Real leaders must know how to evoke hidden talents and dormant powers in less gifted men. They must furnish both the example and the inspiration for work.

II. The Advice of Jethro—Moses, the independent man, needed to learn the great lesson of human interdependence. His teacher was Jethro, a priest of Midian. His advice was the affectionate counsel of an old man who had learned wisdom in the great school of life.

After quietly observing Moses, he said: "What is this thing that thou doest to the people? Why sittest thou thyself alone, and all the people stand about thee from morning unto even?" And after Moses' reply (vs. 15, 16), came the kindly rebuke, "The thing that thou doest is not good. Thou wilt surely wear away, both thou and this people that is with thee: for the thing is too heavy for thee; thou art not able to perform it thyself alone." And then followed the older man's sage advice to the intense, impetuous Moses (vs. 19-24). He told him to limit his own work to certain supreme matters, and to appoint assistants for the rest. And thus Moses learned a great lesson. He realized that the true statesman is he who employs to the utmost all the gifts and energies of his subordinates. He remained the great lawgiver, but he ceased to be the petty magistrate.

It is held by some students of political institutions "that Alfred the Great, who was well versed in the Bible, based his own Saxon constitution of sheriffs in counties, etc., on the example of the Mosaic division." And thus it may be that we owe our free institutions, in some measure, to the generous interest of an Arabian priest who advised his relative to choose judges from among the people, and to the good sense of Moses who allowed the people

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themselves to elect these officials (Deuter. 1: 9-15).

But the good advice of Jethro is applicable in every sphere of social endeavor. And it should be heeded, especially, by pastors and Churches. Many a pastor, like Moses, attempts to do everything for his people. He is pastor and preacher, administrator and financier. Countless tasks consume his time and strength, and yet the congregation does not flourish. And the overwrought, disheartened parson cries, "What more can I do?"

He needs some kindly Jethro to tell him: Do less yourself that you may be able to do your great work well, and get others to help you in all minor matters.

The supreme work of the minister is still "be thou for the people to God-ward, and bring thou the causes unto God: and thou shalt teach them the statutes and the laws, and shalt shew them the way wherein they must walk, and the work that they must do." That is their great specialty. In modern language we would say their chief duty is to lead people to worship God, to know the Father's will, and to do it. To that their time and strength must be given. And if that is neglected, no multiplicity of labors can make up for it.

And for all the other matters that pertain to the life of a Church, and they are many and important, "thou shalt provide out of all the people able men, such as fear God, men of truth, hating unjust gain." That is truly a fine prescription for lay helpers that are a tonic for the preacher—men of ability and piety, who love truth and hate covetousness. And such men and women are to be found everywhere. A noble part of a minister's duty is to find them, and to train and inspire them for their labor.

CHRISTIAN ENDEAVOR TOPIC

By the Rev. Charles E. Schaeffer, D. D.

February 9. "I Will"—and What Will I?
Heb. 10: 5-9, 19-25

In our religious life we are constantly impressed with the emphasis which is laid upon the will. Of course, religion involves the whole of our personality—intellect, feeling and will. But it is not primarily a matter of the intellect, nor of the feeling, but of the will. It is only when the will enters into any act or achievement that it makes it either good or bad. No act possesses any ethical or moral value into which the will does not enter. We must will to be or to do before we can claim any moral status. There are some people who stand hesitant upon the threshold of the Christian life because they say that they do not understand everything that pertains to that life. They must know more; they must familiarize themselves with some of the fundamental truths of our religion before they would accept it. Now, it is not necessary to understand everything pertaining to our religion before you accept the same. Once Jesus faced a similar attitude on the part of some people, and He replied, "He that willeth to do the will of God shall know of the doctrine whether it be of God or of man." Here plainly the emphasis is laid upon willingness to do the will. Knowledge comes hereafter. We learn to know by doing. We come to understand the Christian life by resolving to live it. We may learn to know God's will when we are inclining our hearts to do the same, and we shall never learn to know that will by any other method.

There are others who hesitate because they say that they do not just feel like it. They prefer to be governed by their feelings and emotions. Now, our feelings play a wonderful part in our religious life, but to be governed by whims and moods and inclinations is missing the mark entirely. It is not necessary to wait until you have

the proper feeling before you accept the Christian religion. Generally the proper feeling comes after the first step has been taken. The primary thing to do is to accept the will of God, resolve to take the step, come to a decision, reach a verdict in your life. On such an important matter as a man's religion there ought to be no hesitation. There are some things that may remain open questions, but others ought to be concluded, decided—and religion is one of them.

There is a vast difference between resolution and resolutions. Resolutions are decisions that have been reached, but resolution is the power that makes them effective. Many people have made a good choice, but they have not had sufficient will power to carry the same into practical effect. They are frittering away their lives on trifles and trivialities and uncertainties. Many resolutions are made ineffective for want of proper resolution. The procrastinating Hamlet said: "The native hue of resolution is sicklied o'er with the pale cast of thought."

There are a great many so-called passive Christians in the world. They lack the energizing power of a consecrated will. They are made in the subjunctive mood. They are passively submissive to conditions and circumstances in which they find themselves, but they are not active, aggressive, energetic people bent on carrying out the program of their religion. The petition in the Lord's Prayer, "Thy will be done," they speak with utter resignation and submission. They would not throw themselves counter to God's will. They are emptied and broken vessels for the Master's use made meet. Surely that attitude misses the real content of that petition. It is not a prayer to make us submissive and render us passive. It is rather a cry for activity. It is a plea that God might give us grace and strength to do His will on earth as it is done in Heaven. It is the yearning expression of the heart to enter into the plans and program of God. How that enlarges and exalts the old petition! There is nothing of the subjunctive, the yielding, passive mood there. It is a clarion cry to action.

Whatever a man wills, that is he. I am what I aspire to be, not what I actually am. A man's will is the index of his character. Not what he thinks or feels, but what he deliberately chooses reveals what he actually is. The thing of chief importance, therefore, is that of the training, the cultivating and consecrating of the will. What direction does it take? What constitutes a man's highest good? What are the supreme desires of his heart? What are the things for which he strives most earnestly? A man can train himself to accept the best and highest things in life. This matter of drifting along in the current of life is dangerous. It may end in shoals and shallows and shipwreck. God has given us a faculty whereby we can engineer and steer our course in life, and that is our will. When once the will is dethroned the man goes to wreck and ruin. A strong will is a valuable thing to have, provided it is properly directed and controlled by reason. One should therefore, learn to know what the will of God is in all things. This is not always easy to determine, but usually God discloses His will to those who earnestly and honestly desire to know it. When once we are assured of what the will of God for us is, we should set ourselves resolutely and unflinchingly to the task of doing it. When we enter into that plan and program all the forces of the universe are on our side. Unseen helpers stand ready to support us and to strengthen us. We shall find the doing of that will to be not bondage or servitude, but perennial joy. "I delight to do Thy will, O God." "My meat and my drink is to do the will of Him that sent me." The doing of the will will be food and tonic and refreshment to me. It will

not be hard and burdensome, but the chief delight and inspiration of my life.

"Now I resolve with all my heart,
With all my powers, to serve the
Lord;
Nor from His precepts e'er depart
Whose service is a rich reward.

O be His service all my joy;
Around let my example shine,
Till others love the blest employ,
And join in labors so Divine.

Be this the purpose of my soul,
My solemn, my determined choice,
To yield to His supreme control,
And in His kind commands rejoice.

O may I never faint nor tire,
Nor wandering leave His sacred ways:
Great God, accept my soul's desire,
And give me strength to live Thy
praise."

DEVOTIONAL READINGS IN THE HEIDELBERG CATECHISM

By the Rev. John C. Gekeler

VIII. CHRISTIAN DUTY

The word duty is a hard, imperious word, arousing within us antagonisms which are as useless as they are foolish. We struggle against both the abstract idea and the concrete duty because we do not understand the underlying sublimity thereof. The sense of duty is but the voice of conscience impressing the obligation of the

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right. Co-operating with the understanding it enforces the teaching of the right by holding us up to its accomplishment. Remembering "that right is right, since God is God," we can see how the performance of known duty brings us into harmony with God. This explains the thrill of satisfaction experienced when duty has been done. The performance of duty, saving from capriciousness and wandering, puts stability into character, filling conduct with a great courage which is ennobling. The man of duty possesses the strength of steel finely tempered, combining resilience and strength.

1. **Confession**—In Question 32 part of the purpose of the Christian is thus defined, "that I may confess His name." It will be recalled that Jesus urged this upon all who would be His disciple. From the Sermon on the Mount we gather that this confession must be concrete as well as verbal. Life and profession must agree. The expression of the life in worship on Sunday and the expression of that life in business on Monday should harmonize. As part of the Christian's confession will be his relation to the Church of Jesus, and his use of the appointed sacraments. They are part of our glad, bold proclaiming of His name before men. He does these things for the help derived in maintaining high ideals both for himself and for that "other-self," the social structure from which he cannot escape.

2. **High Morality**—Contrary to the thought of some that the world has outgrown the moral code, the Catechism includes within it an explanation of the Ten Commandments. Plain honesty and clear white purity will always beautify life. Not only are we to bear no false witness against our neighbor, but we are also to give him no false testimony. "Wherefore putting away lying, speak every man truth with his neighbor." The world has passed through deep rivers of blood just because certain large groups have thought these things were out of date. The material universe, although it seems so firmly fixed, shall pass away sooner than the life of high morality cease to be binding upon men and nations.

3. **Fight the Devil**—"That I may with free conscience fight against sin and the Devil in this life." "Our old man is with Him crucified, slain and buried, that so the evil lusts of the flesh may no more reign in us, but that we may offer ourselves unto Him a sacrifice of thanksgiving." The reasonable service of which St. Paul speaks includes the opposing of every form of evil which seeks to destroy us and our fellow-men. There can be no compromise with sin on the part of Christ's people. At whatever makes life look cheap and frayed and soiled like an old garment, that gives it moth-eaten appearance, strike, and strike with all your might, O Christian, for that thing is evil and spoils what God has given.

4. **Service of Others**—This fits in well with the previous duty, since all lives are closely interwoven with all others, and sin works greatest havoc with that web. So when we fight sin and the Devil we truly render service to others. But service of others comprehends also the upbuilding of life, individual and social. The setting up of the Kingdom is constructive work. Not only that which makes it hard for men to do evil, but that which makes it easy for them to do right should enlist the sympathies and the activities of the Christian. We believe in the communion of saints, indeed. "Each one," thus the Catechism interprets that communion, "must feel himself bound to use his gifts readily and cheerfully for the advantage of other members." Question 55. Then in 86 we are instructed to do good works in order that "by our godly walk we may win others also to Christ." Finally, in Question 4, is given the motive for all such service in the reply of Christ to the lawyer, "Thou shalt

love thy neighbor as thyself."

5. **A Grateful Consecration**—Christian duty embraces all there is of life, its entire duration and also its every power. Under the Spirit's influence we are "heartily willing and ready henceforth to live unto Him." It is a sacrifice of thankfulness which we render unto Him. Like a refrain the thought recurs in Questions 32, 43, 64, 86, 116. Thankfulness is to be the deep undercurrent of life. Prayer, which has been called the "Christian's native breath," is indeed, "the chief part of that thankfulness which God requires of us." To be a Christian is, indeed, a great undertaking. It is nothing less than becoming like the Perfect Man Christ Jesus. In answer to all fearful alarms lest we fail, there is the reassuring word, "My grace is sufficient unto thee." Let the grandeur of the undertaking inspire to more faithful effort, while the responsibility thereof makes us distrustful of self but all the more reliant upon the strength of Him who said, "Lo, I am with you always, even unto the end of the world."

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